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The Outlook of Missions

Volume XV

Number 11

November, 1923



OLIVET REFORMED CHURCH, PHILADELPHIA
Rev. Maurice Samson, D. D., Pastor



GROUP OF OFFICERS AND ATTENDANTS OF THE W. M. S. OF OHIO AND CENTRAL SYNODS AT THE WEDDING CEREMONY IN TRINITY CHURCH, CANTON, OHIO, SEPTEMBER 28TH, 1923

The Outlook of Missions

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The Quiet Hour



Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.—Psalm 119:34

Good-morning, Life—and all
Things glad and beautiful.
My pockets nothing hold,
But he that owns the gold.
The Sun, is my great friend—
His spending has no end.

—WILLIAM H. DAVIES.

Be not careless in deeds, nor confused in
words, nor rambling in thought.

—MARCUS AURELIUS.

To His beloved healing sleep He gives,
And, unto all, awakening from sleep,
Each day is resurrection.

—JOHN OXENHAM.

May we never, for the sake of any supposed
gain or advancement, quench the testimony of
Thy Spirit, or prove disloyal to Thy service.

—HENRY ALFORD.

There are two freedoms—the false, where a
man is free to do what he likes; the true,
where a man is free to do what he ought.

—CHARLES KINGSLEY.

He had a heart to praise, an eye to see
And beauty was his king.

—JOHN DRINKWATER.

May no perplexity create in us an impatient
spirit—no temptation lead us into sin—no
sorrow hide Thy loving Will from us.

—HENRY W. FOOTE.

We all are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

—EDWIN MARKHAM.

Strengthen me in the work I have under-
taken; give me counsel and wisdom, perse-
verance, faith and zeal, and in Thine own good
time, and according to Thy pleasure, prosper
the issue.

—ANTONY ASHLY COOPER.

God's rule is over all; and in all our per-
plexity, doubt, and fear, Jesus reminds us
that the first thing is faith in God.

—T. R. GLOVER.

The final resource of a serviceable man must
be his own inwardly victorious spirit, sustained
by motives which wear well, by unsmothered
faiths, and by hopes which refuse to grow
dim.

—HARRY EMERSON FOSDICK.

Let one more attest:
I have lived, seen God's hand thro' a life-time,
And all was for best.

—ROBERT BROWNING.

Misfortune may whirl our material treasures
from us; sorrow or sickness may canker them,
turn them to ashes in the mouth. They are
not ours; we hold them upon sufferance. But
the treasures of the intellect, the gift of being
upon nodding terms with truth, these are treas-
ures that are our impregnable own.

—A. S. M. HUTCHINSON.

For that high glory of the impartial sun;
The matchless pageant of the evening skies;
The sweet soft gloaming and the friendly
stars;

The vesper stillness and the creeping shades;
The moon's pale majesty; the pulsing dome,
Wherein we feel thy great heart throbbing
near;

For sweet laborious days and restful nights;
For work to do, and strength to do the work;
We thank Thee, Lord!

—JOHN OXENHAM.

THE PRAYER

O LORD, who spreadest out the heavens like a curtain, give us, we pray Thee, faithful wills
and loving hearts, that in all Thy work we may ever discern Thee. O Lord, we humbly
bless Thee for what Thou givest and for what Thou withholdest, for the knowledge Thou
bestowest, and the knowledge Thou keepest back. Amen.

—CHRISTINA G. ROSSETTI.

THE OUTLOOK OF MISSIONS

VOLUME XV

NOVEMBER, 1923

NUMBER 11

THE HOME MISSION APPEAL

CHARLES E. SCHAEFFER.

FROM every point of view—patriotic, political, national, international, economic, social, religious—America plays a dominant part in the present crisis of the world. Mr. Edward Bok's offer of \$100,000 for the best, the most practical peace program could readily be secured if all the implications of "making America a Christian nation" could be successfully and completely wrought out. Now, the work of Home Missions is an effort on the part of the Church of Jesus Christ to make America Christian. The need of this must be apparent to every serious-minded individual. But there is so much implied by the phrase "Making America Christian." It is plain, however, that it must be done through the Church which is the organized institution of religion in the world. Anything, therefore, that will build up the Church and make it really efficient makes for the Christianization of America. This is the passion and program of the Reformed Church. We have just about 300 mission Churches which receive help from the Church at large. We seek to build these little Churches up into strong service stations in their respective communities. Each one is to be a spiritual force in the field it occupies and each one is to become a self-supporting congregation as early as possible.

Again and again our Missionaries have said to us: "If we only had a suitable building we could do our work so much better and go more quickly to self-support." Now we all admit that it is poor

economy to keep a mission from rendering the best service and to give it support for an indefinite period of time.

At the beginning of the Forward Movement we began to study the needs of each mission in a scientific way and found out what its requirements actually were. We discovered several very important facts.

(1) The Mission with a poor equipment does not impress the community as a thing that is alive or that can create spiritual life or minister in religious matters to the people of the community.

(2) The members of the mission are too few or too poor to provide adequate buildings for themselves, or such buildings would unduly burden the little congregation for many years. Indeed they might not be able to finance it, and a heavy debt and large amounts of interest would oblige them to be working for themselves for an entire generation, and thus we would be training a group of self-centered Church members instead of developing interest and co-operation in the work of the Church at large, and in this way we would be defeating our own best purposes, and would be "killing the goose that lays the golden egg."

(3) The missions that have good buildings from the start grow much more rapidly and reach self-support much earlier than do others not so equipped. Thus we came to our policy and said to the Forward Movement, "Every dollar of the Forward Movement money for Home Missions goes into equipment, into the building of churches, parsonages and the

payment of debts where such buildings have already been erected." When we tabulated our needs along this line, we discovered that they aggregated over *two million dollars*. The Forward Movement accepted the budget—our missions and missionaries greatly rejoiced—at length deliverance is coming to them! They accepted their quotas gladly and are paying the same.

But these needs have thus far been met only in part. And there is no change in the situation. *They are as great and greater today than they were when the Forward Movement was launched!*

In the meantime, *new needs* have presented themselves. The Board of Home Missions received 28 Hungarian Congregations from the Conventus of Hungary. We had to pay more than \$27,000 to satisfy mortgages in the transfer of these properties, but the Reformed Church secured property in this manner valued over \$1,000,000 and more than 30,000 souls! But there had been no provision made to meet this on the part of the Board. There are other needs which *must be met* unless we wish to lose golden opportunities.

There is Youngstown, Ohio, a growing mission, in a rapidly developing section of that city. The mission never had a building. It worshipped in a bungalow for several years. It can wait no longer. Its building is an *absolute necessity*. We have already lost valuable material because of our delay. There is Lowell Mission, Canton, Ohio. Once the field was our own. If we had put up a suitable building two years ago we could have held the situation, now others have come in and the work is infinitely harder and slower. There is Kansas City—something *must be done* to provide Sunday School facilities and recreation rooms. Because of undue delay the heart has gone out of the people. There is St. John's, Pottstown. It never had a building. For several years it has been holding its services in a private dwelling, but this cannot continue indefinitely. A church building *must be erected*. Calvary, Bethlehem, all these years has been worshipping in a bungalow and been patiently waiting for its new building which has long been promised.

And there are others such as East Market, Akron, Ohio; Kenmore, Ohio; Homestead, Grace, Toledo; St. Peter's, Lancaster; Bethel, Baltimore; St. Mark's, Baltimore; Sharpsville, Pa.; Los Angeles, Cal.; Denver, Col.; Austintown, Ohio; Woodbridge, N. J., and there are many in our German Synods which are waiting for the same help.

What Has Already Been Done

A little more than 300,000 have already been received and much service has been rendered thereby. Olivet, Philadelphia, was made possible by it. This is one of our *most beautiful* and most serviceable buildings. It has gathered together a group of fine people who are already proving a strong force in the community. Tabor, Philadelphia, was also built largely from Forward Movement money. St. Andrew's, Philadelphia, has a modern up-to-date Sunday School building and last Easter took in over 100 new members. Does it pay? Never such rejoicing as in Olivet on the day of its dedication or in St. Andrew's as on the day of its ingathering. Others have been helped, like St. Joseph, Mo.; Heidelberg, Dayton; Hale Memorial, Dayton; Grace, Canton; Warren, Ohio; Duquesne, Third, Greensburg; Emanuel, Allentown, and others. Through the good women of the Reformed Church an educational building is about being completed in San Francisco, Cal., for our Japanese mission, which will bring that mission into the front rank of all work done for Japanese in America.

How Can You Help?

In any one or all of these suggested ways:

- (1) *Pay pledges already made.*
- (2) *Complete the Forward Movement subscriptions* so that the full budget is provided for.
- (3) *Contribute Church-building Funds of Large Sums.* These can be in the form of memorials, but they should be in larger sums than the usual \$500 funds which have been so popular and so helpful in the work of the Board.
- (4) *Give Annuities.* Be your own executor. Make your money work while you live and can have the joy of seeing it

work. Save legal controversies over the inheritance. If you need income the Board will pay you interest through the rest of your life. You have a safe investment and you are provided for, while at the same time you help the work of Christ's Kingdom.

(5) *Make your Will.* Remember the Board of Home Missions in your will. During the last triennium we received over \$65,000 through legacies: Mrs. Benjamin Bausman, the widow of Dr. B. Bausman, of Reading, Pa., remembered the Board of Home Missions in her will to the amount of \$25,000, and Miss Marie Santee, of Philadelphia, to the amount of \$10,000—"Do thou likewise."

(6) *Build Memorial Churches.*

Why not put up a memorial to some loved one in the form of a Church building? This will perpetuate the memory of your dead as nothing else can. It will make your beloved live again in the characters formed, in the souls won for Christ, and in the service rendered to humanity.

We believe that the Home Mission appeal was never more urgent than today. There never was a time when the investment of men and money in this enterprise was so promising of rich results—and never a time when failure to meet our opportunities seemed more disastrous. Come to the help of the Lord against the mighty and *do it now!*

Trip Through Great West Best Tonic for Easterner

BY B. C. FORBES

The best tonic for Wall Street bears and for other Easterners who have had their noses glued too long at their own little tasks is a trip through the country, to where the real wealth is being created, to where our fifteen billions of farm products are being raised, to where still more billions of industrial products are being created and fashioned, to where our mines are pouring forth their civilizing metals, to where giant forests are being transformed into home buildings and into paper for your favorite morning and evening newspapers, to where happiness does not rise and fall with every twist and turn of the stock ticker, but where life is more

stable, more virile, more exhilarating, more wholesome.

Where does the West begin? Here is the best answer I've run across:

Where does the West begin?
Out where the handclasp's stronger,
Out where the smile dwells longer,
Out where the sun is brighter,
Out where the snows are whiter—
That's where the West begins.

Out where the skies are bluer,
Out where friendship's truer,
Out where the breeze is fresher,
And neighbors help with the thresher,
To lessen the harvest-time pressure—
That's where the West begins.

Out where the world is making
And hope cures the hearts that are aching,
Out where there's more living than dying
And a man makes friends without
trying—

That's where the West begins.
—With apologies to Arthur Chapman,
—*Baltimore American.*

A Hymn for World Court Meetings

(Tune—"America, the Beautiful")

LIFT up your voice, O Sons of Men, where'er
ye may be found,
From frozen North and Southern clime,
from East and West, resound
The call for freedom under law, for peace and
equity.
For nations with united will to keep the whole
world free.

Lift up your voice, ye Sons of Men, proclaim
your solemn vow
To reach the goal for which men died and gave
their lives that now
From selfish aims that crush the weak, from
fear and arms and greed,
Humanity, by world decree, may be forever
freed.

Lift up your voice, then, Sons of Men, triumphant
be your song.
For lo! the nations meet and pledge that Law
shall conquer wrong
And serve the welfare of mankind, and cause
dread war to cease:
Together shall the nations strive for uni-
versal Peace.

Then lift thy voice, America, join in the world
refrain,
Why stand ye silent and aloof, bend thy great
strength again
To win the victory for Peace, as once ye did
for War,
God bless thee, now, America—go forth to
serve once more.

M. C. M.

Economic Crisis in European Churches

SAMUEL MCCREA CAVERT

ONE cannot study at first hand the conditions confronting the Churches in many parts of Central Europe today without being stirred to the depths. The situation in some areas is too pitiful to be fully credible to those who have not seen it with their own eyes. In Hungary the economic stringency in the cities, occasioned by rising prices and a falling currency, means that hundreds of pastors whose parishes are made up of working people and the salaried middle class, are receiving no more than \$2 or \$3 a month.

In Germany the situation is heart-rending. In many districts, notably Saxony, where the revenue from the State has been completely cut off, almost every pastor is said to be working every day in a factory in order to keep body and soul together. The lot of the old ministers, indeed of all elderly people of the middle class, is tragic beyond words. The utter collapse of the mark means that the competence which they had saved for their declining years is swept away. What was once a comfortable income today will not buy a single good meal in a restaurant.

In some countries, the Protestant groups being small minorities, are subject indirectly to discriminations that weaken the Church still further on the economic side and threaten its very existence. The Reformed Church in Roumania is made of Hungarians who before the Versailles Treaty were a part of the Austro-Hungarian Empire. According to the Peace Treaty, equal treatment is guaranteed to all racial, linguistic and religious minorities. But, in the light of evidence that I cannot doubt, it appears that this provision of the Peace Treaty for the protection of minorities is practically nullified in Roumania by certain so-called land reform and housing legislation. If the land reform bill, which professes to provide the landless peasants with the surplus of great landed estates, applied to all alike, no objection could be raised. But it does not. The law was issued in two different forms,

one for the old territory of Roumania, and the other for the new territory. In the case of the latter, but not the former, the law is confiscatory, providing that the landowner can retain a maximum of only 500 acres of arable land, which may be reduced even to 30 acres. And the owner is indemnified at the rate of 1914 prices, which, due to the collapse of the currency, is not more than one-five-hundredth part of present values. This process of expropriation threatens not only to impoverish the Protestant population of Transylvania but applies also to the landed property of the churches.

To deal in any effective way with these colossal problems confronting our sister churches in Europe obviously requires some central agency in Europe, and it is already at hand in the Central Bureau for the Relief of the Evangelical Churches of Europe. It has the confidence of our fellow Christians in Europe. But it cannot do its work without the most generous support from the American Churches. To come to the help of European Protestantism in the hour when it is facing the greatest crisis of modern times is as clear a duty as to maintain foreign missionary stations in Asia.

Great Sayings of Missionary Leaders

"God wants your obedience, not your patronage."

"We are leading a crusade, not to take a sepulchre, but to take a world."

"To have what we want is riches, but to be able to do without is power."

"We must preach or perish, teach or tarnish, evangelize or fossilize."

"A man may be a blot or a blessing, but a blank he cannot be."

"Only consistent giving keeps the soul from shrinking."

"He is likest to Christ who, like Him, holds all the world in his heart."

—From *The Missionary Review of the World*.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

EVANGELIZING THE JEWS OF GREATER NEW YORK

"For a great door and effectual is opened unto me, and there are many adversaries." I. Cor. 16: 9.

GREATER New York with its 1,750,000 Jews—according to latest statistics—the largest Jewish city in the world, certainly offers a splendid opportunity for Home Mission Work. What a challenge to "effectual" work for the Church of Jesus Christ! But where is her militancy, where her "labors of love" in the face of such golden opportunities? The efforts put forth by the Christian Churches to evangelize the Jews are of a distressingly limited nature and at the Judgment Seat of Christ, where our works as believers will be tried, many a pastor and Christian who were actually surrounded by God's ancient people, will feel sorry for having slighted the Jews. They are our neighbors and we are "to love our neighbors as ourselves." They are according to the teachings of the New Testament (see especially the ninth, tenth and eleventh chapters of Romans) just as much the objects of God's saving grace as the rest of humanity. Paul, a Hebrew of the Hebrews, who was ordained by God to preach the gospel to the Gentiles, nevertheless followed conscientiously the scriptural injunction "to the Jew first" and in every place where he preached, he never neglected to approach first the Jews with the glorious gospel of Jesus Christ.

Your missionary to the Jews believes in aggressive evangelism in the crowded streets of Greater New York, and while he has to contend with "many adversaries," he deems it a high privilege to "suffer reproach for His name's sake." When God really calls a man to such a difficult task, He also fits him for the work and most graciously gives the needed holy boldness, grace and perseverance and it is only due to the goodness and help of our blessed Lord that the writer has been able

to labor among the Jews for the past fifteen years.

We held 125 open air meetings for the year ending July 1st, 1923, reaching about 32,520 people, the great majority of whom were Jews, with the result that 94 Jews and 250 Gentiles made a public confession of having accepted the Lord Jesus as their personal Saviour. True, we cannot look into the hearts of people when they profess conversion, but of one thing the writer is certain, namely, that he has discharged his duty towards God and man by faithfully witnessing to the atoning Blood of our Saviour as the only



means of redemption. In the end he must give an account to His Lord and Master when statistics will avail very little, if anything, and it is comforting to know that the Bible does not say "thou good and *successful* servant" but "thou good and *faithful* servant." Where would poor Noah come in who preached faithfully for 120 years to a very ungodly generation?

Besides the open air meetings we held during the above mentioned time 184 meetings in our Mission, located at 123-125 Harrison Avenue, Brooklyn, N. Y., where we conduct a Sewing School, Sunday School and meetings for men and women and where our work compares favorably with the efforts of other Jewish missions.

We would urge the readers of this article to subscribe to our paper, *The Friend of Israel*, a 20 page bi-monthly (10 pages in English and 10 pages in German), the price for which is only 50c a year. This magazine keeps you in touch with the work the Reformed Church is doing among the Jews in Greater New York and especially presents to its readers "The Whole Counsel of God"—Past, Present and Future—and throws the searchlight of God's unerring Word on present World Movements. Things are moving fast and without a knowledge of the Prophetic Word the present condition of the world will seem to you as the greatest riddle of the universe. The paper is deeply spiritual from beginning to end, stands for "the Faith once delivered to the saints" and always gladly opens its columns to the answering of questions on the part of its readers.

For further information about the work apply to Rev. Charles E. Schaeffer, D.D., Philadelphia, Pa., or Rev. George H. Wulken, 123-125 Harrison Avenue, Brooklyn, N. Y., who has been in charge of our Brooklyn Jewish Mission for more than two years.

And now above all do not forget to *pray* for our work among Israel and then ask the Lord what He would want you to give towards this cause.

GEORGE H. WULKEN.

NOTES

St. James' Church, Allentown, Pa., Rev. Joseph S. Peters, pastor, opened its fall and winter work with a supper meeting September 10th, at 8 P. M., when the teachers and officers of the Sunday School, with Superintendent F. M. Cressman in charge, partook of a well-prepared luncheon as an introduction to laying plans for the winter work. Plans were laid for Rally Day. At the teachers' rally, Mrs. Paul Bachman gave her report of the Lancaster Missionary Conference, which was well received. In connection with the rally service for the Sunday School, promotions were made from the Cradle Roll to the Beginners' Department. Certificates were presented to the children. 23 were promoted from the Primary to the Junior Department, all of whom took part in a most beautiful service. The children were taught by Miss Ruth Berkemeyer, a teacher in the public schools of Allentown. All in all, it was one of the most impressive Rally Day services St. James' ever had. The pastor presented each of the 23 children with a New Testament, the gift of Miss Lotte, Superintendent of the Primary Department, containing a message from the pen of the pastor. The offering of \$71 was given to the Sunday School Board as a part of the Endowment Fund now being raised. 36 members of the school brought \$1 each, and will receive certificates from the Board acknowledging their part in the fund.

* * *

Over 100 representative Hungarian delegates from all over the country were in session the week of September 22nd, at the Hungarian Reformed Orphans' Home at Ligomer, Pa., where the Federation of the Hungarian Benefit Societies holds its Centennial Convention. This charitable and beneficial organization has a membership of over 8,000 adults and some 2,000 young people. It has branch societies in all the states from New York to Chicago. Some 25 ministers of the Reformed Church and several Hungarian ministers of the Presbyterian Church attended as delegates to the Convention. The Hungarian Protestant Orphans' Home, where there are 60 Hungarian children at

present, is owned by the Federation and supported by the contributions of the members.

* * *

Calvary Church, Lima, O., Rev. E. Bruce Jacobs, pastor, has begun its fall work with an enthusiastic program. The first issue of *Greetings*, a parish paper, is filled with announcements of special meetings that are "attractive and different." Sunday evenings are given to "feature services." The C. E. meeting and the preaching service are combined. The features are music and an address by a prominent speaker. The General Secretary of the Lima Y. M. C. A. and the manager of the Board of Commerce, who is a member of Calvary Church, are scheduled. Treasurer Wise, of the Home Mission Board, spoke both morning and evening September 23rd, while Student Frank Zartman preached on the morning of September 30th, and gave a chalk-talk in the evening, this being the Sunday for the meeting of Ohio Synod.

* * *

A cordial welcome home was tendered to Mrs. E. F. Evemeyer on her return from a 5 months' visit to the East in the interest of the work on the Pacific Coast. The Community House has received its exterior finish, and will be completed in several months. It will be a fitting monument for the splendid work of the women of the Reformed Church on our Western Coast.

* * *

In St. Andrew's Church, Philadelphia, Rev. Albert G. Peters, pastor, Home-coming Day was observed September 9th, Harvest Home Day September 16th, and Rally Day September 30th. At the Sunday School Rally addresses were delivered by Prof. David S. Hsiung, of Huping College, China, and Rev. John H. Poorman. On the evening of the 27th, Mr. F. M. Berkemeyer, of Allentown, addressed the St. Andrew's men. During September, special offerings were received for apportionment, Japanese Relief, and the Religious Education Foundation. Nine new members were added to the congregation, and 32 new scholars enrolled in the Sunday School. The pastor preached the

sermon at the Odd Fellows' Home at Seventeenth and Tioga Streets on September 23rd. St. Andrew's is taking a leading part in the work of the Federation of Churches in the Forty-eighth Ward.

Dedication of Emmanuel Church, Allentown

Beautiful ceremonies marked the opening services on Sunday, October 7th, incident to the dedication and consecration of Emmanuel Church, Allentown, Pa., of which Rev. J. P. Bachman is the Missionary. The morning service opened with an organ prelude by Prof. O. H. Unger, of Reading. The musical part of the service was under the direction of Mrs. J. O. Lindaman, choirmaster, and was enhanced by the singing of Edith Hallet Frank, a noted soprano soloist of New York. The consecration was pronounced by the pastor and the sermon was preached by the General Secretary of the Board of Home Missions, Dr. C. E. Schaeffer. The afternoon service was under the auspices of the Sunday School, Clarence H. George and Raymond G. Fetzer, superintendents. The address was delivered by Mr. Joseph S. Wise, treasurer of the Board of Home Missions, and the benediction was pronounced in French by the Rev. Gabriel Vernier, pastor of the Memorial Reformed Church at Chateau Thierry, France. With a congregation that taxed the seating capacity of the large auditorium and the balcony of the church to the utmost, the services in connection with the first day's program were concluded in the evening. Despite the fact that the church has a seating capacity of 800, it was found necessary to place chairs in the rear of the auditorium to accommodate the large number of persons. The sermon was preached by Dr. Charles E. Schaeffer, and a short address was made by Rev. Gabriel Vernier. Before the service closed an appeal was made by Mr. J. S. Wise for contributions toward the building fund of the church. A full year of special services followed this Dedication Sunday.

A Real Community Church with a Program

SECOND REFORMED CHURCH is located on the east side of Lexington, N. C., near the Nakomis cotton mills and the Lexington Chair Co. There are seven hundred and fifty people in the surrounding community with the prospect of many more building and moving. Few of this number attend church in the city, so Second Church has the privilege and responsibility of ministering to and serving the entire community, it being the only church in this section. With a more adequate equipment she could render a greater service.

Our people are responsive and interested in the coming of the Kingdom, especially those who have accumulated enough money to purchase their own homes. Many of our dependable members, however, live in so-called company houses, but no one knows when they may move to some other section or city.

The work is quite unique and general in nature. The Sunday School is said to be one of the best, with an average attendance of about two hundred. The Y. P. S. C. E. and Jr. Y. P. S. C. E. are not in touch with the general organization as closely as they should be, still they are both planning for good among the children and young people of the community. In the Senior Society the average attendance of young people is about forty-five, while the Junior average twenty-five.

The one church service is held in the evening, and is well attended. Sometimes every available seat is occupied—seating capacity about three hundred. Seldom are there more members present than non-members. The task is to win souls and connect them in a definite way with the work of the Kingdom.

A community program is being carried out as satisfactorily as possible with the limited means. The Church and its organization is the center for the best people of the community. The service rendered by this mission is possibly greater than any other in North Carolina, considering the money expended. This is due to the fact that no other Church has interfered. Present membership 137.



SECOND REFORMED CHURCH, LEXINGTON,
N. C.

Rev. A. O. Leonard, Pastor

A Daily Vacation Bible School was conducted this summer with an enrollment of over 100. This proved to be a wonderful success in every way and has opened the eyes of many in the community.

A. O. LEONARD.

Unmet Needs in America

Within my own borders, beyond certain sections, one can travel twenty-four hours without seeing a church spire. With the day of their development apparently near at hand a much larger population must be cared for. In my cities many congregations seem poorly housed. Your Church-building Fund is a most commendable idea. If greatly increased this need in the cities would be met.

The Christianization of those already here, O Church, is, however, the greatest task before you. Increased efforts are necessary among the 360,000 Indians scattered throughout the U. S. in 161 Reservations; there are fourteen million immigrants who know not my language nor my customs, who work long hours at small pay and who are often looked upon with derision, aye, even hatred, by my citizens. O Church, if you do not extend to them the sympathetic love they crave, no one else will.

Then there are the three and a half million Jews; twelve million negroes; five and one-half million mountaineers in the Southland who all need teachers and preachers. Along my southwestern border nearly two million Mexicans, the Lumber-jacks in the Northwest, and the migrant groups along my eastern shore and in California need sympathetic help.—From Pageant, "The Challenge of Today."

MISSIONARY INFORMATION

JAMES M. MULLAN

THE information contained in this article is from the Department of the East of the Board of Home Missions, for the English missions of the Eastern, Potomac and Pittsburgh Synods, within whose jurisdiction are two-thirds of the constituency of the Reformed Church.

At this time there are 77 mission charges in this Department, with 96 congregations: Eastern Synod 36, Potomac Synod 37, and Pittsburgh Synod 23. These missions have a membership respectively of 5621, 5130, and 3153—a total of 13,904.

In proportion to the total membership of the Reformed Church within this area the order of arrangement of the missions should be: Pittsburgh, Potomac, Eastern and the figures representing their proportionate memberships are 3, 2.5, 1. This means that in proportion to their several synodical constituencies, there are about two and a half times as many members in our Potomac Synod missions, and more than three times as many in our Pittsburgh Synod missions as there are in our Eastern Synod missions. The signifi-

cance of this lies in the fact that while we have nearly twice as large a constituency in the Eastern Synod as in the Potomac and Pittsburgh Synods combined, proportionately we have five and a half times as many members in the missions of the last two synods as in the first. Probably the chief conclusion to be drawn from these facts is that *where our constituency is the smallest we make the greatest efforts to extend our work by missionary promotion.*

On the other hand, *more time and money are required to secure smaller results in the areas least Reformed in constituency.* The missions in the Pittsburgh Synod at this time have been on the Roll of the Board an average of 19.2 years, in the Potomac Synod 15.3 years, and in the Eastern Synod 8.2 years. No mission in the Eastern Synod at this time has been supported by the Board longer than 16 years. In the Potomac Synod 13 charges (nearly half), and in the Pittsburgh Synod 11 charges (more than half), have been on longer than 16 years. The figures are: in the Potomac Synod, 2 each for 20 and 27 years, and 1 each for 28, 29 and



PARSONAGE OF SECOND REFORMED CHURCH, LEXINGTON, N. C.

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31 years; in the Pittsburgh Synod, 4 each for 24 years, and 1 each for 17, 19, 20, 28, 30 and 40 years.

This year the Board is appropriating for salaries in this Department \$68,790: for Eastern Synod missions \$26,820, Potomac Synod missions \$22,450, and Pittsburgh Synod missions \$19,520. (The total amount is but \$1,210 short of what the budget of the Board asks for in the new apportionment per year for the next triennium.) This means per mission charge: Pittsburgh Synod \$976.00, Eastern Synod \$894.00, and Potomac Synod \$802.00.

As for results in membership and contributions: the net gain in membership last year was 762, an increase of less than 6% (Eastern Synod 10.5%, Pittsburgh Synod 3.5%, Potomac Synod 3%). For all local purposes the missions of this Department contributed last year an average of \$16.28 per member (Pittsburgh Synod \$17.97, Eastern Synod \$17.71, and Potomac Synod \$13.49). For benevolent purposes these ~ missions contributed \$86,039, an average of \$6.19 per member (Potomac Synod \$6.38, Pittsburgh Synod \$6.26, and Eastern Synod \$6.01). *The Mission Churches of this Department paid for benevolence last year \$17,249 more than they are receiving this year in appropriations for support from the Board of Home Missions.* The apportionment last year was paid in full by all the missions in the Eastern Synod, except one; all in the Potomac Synod, except two; and all in the Pittsburgh Synod, except two. Those not paying in full paid 58.3% of their combined apportionments. They had paid to July 1, 29% of their Forward Movement subscriptions, with slight differences between the synods in this matter.

In the discussion that is now taking place throughout the Church over the new apportionment it should be noted that the bulk of the apportionment for Home Missions is for extension work of which the above data covering the Department of the East may be considered typical.

It is costing the Church at large an average at least of \$900.00 a year to maintain a mission charge in the Department of the East, in addition to what the building and equipment cost, and on an average the

missions in this Department at this time have been supported for 17½ years. I am unable to say how long it takes to bring a mission to self-support. Within the last seven years four missions went to self-support in the Eastern Synod, after having been on the roll an average of 19¾ years, and four in the Pittsburgh Synod after receiving missionary support on an average of 29½ years. In the Potomac Synod no mission went to self-support within the last seven years, although one was merged with a self-supporting church, after having been on the roll of the Board for 26 years.

It is clear from the above data that this type of Home Missionary work comes rather high financially. There is this, however, to be said about it. All the missions now supported by the Board in the Department of the East, except the most recently enrolled, *could go to self-support at once were it not for two things.* The first of these is the benevolence they are giving, and the second is the inadequacy of their buildings or the burden of their debts. It is a part of the policy of the Board of Home Missions that the mission churches should take their share of responsibility for the benevolent work of the Church, so that when they do become self-supporting they will have been trained up in the way they should go. And it was the hope of the Board that new buildings could be erected, and debts canceled or greatly reduced, through the Forward Movement, so that many of the missions might go to self-support at the end of the five-year period.

The mission churches as a rule, in their early years at least, are ambitious to go to self-support, and it would be good financing for the Church at large to provide adequate buildings for them, and plan only for short-term support.

BUT! The missions at present on the roll of the Board are for the most part an inheritance from a different period of missionary endeavor from that in which we are now operating. Many of them were established at a time when denominationalism was rampant in the Home Mission fields. *Some of them would not be established were they being considered at this time for enrollment.* However, we

have so far succeeded with them in developing a congregational individuality and a denominational consciousness within them that they cannot well be discontinued now, unless we are ready, by abandoning them, to promote other denominational interests no more worthy than our own, or recruit the already large multitude of non-church people. Moreover, when everything has been considered and, for the best interests of all concerned, the Board believes a mission church should no longer be supported, the Classis involved can scarcely be gotten to co-operate in an effort to discontinue the work. *It seems that the only Classes that favor discontinuing unprofitable missions are those which have no missions to discontinue.*

The high cost of Home Missions is due to denominationalism, and so long as we like that sort of thing why object to paying the price?

Hungarian Mission Work at Homestead

THE work of the Hungarian churches has come to a new era. We all realize that we live in a new and exceptional age. Through this realization the unity of the churches has been effected and by this unified energy and strength the Hungarian churches as a whole try to solve their great problems.

Looking back over the last two decades which served for laying the foundation and organizing the churches throughout the country, we observe, that great achievements have been accomplished everywhere. The Hungarians have not only built wonderful church buildings, but have kept their faith and through many attempts have remained loyal to the Great Reformed Church. In many places either new buildings had to be constructed or the service had to be divided to accommodate the members in the Church.

This gratifying result no doubt is rooted in the fine missionary spirit and educational activity which manifested itself in every congregation. And to give a definite outline of the work of the Hungarian churches, I will attempt to show the practical activity of our congregation at Homestead.

Religious education. This age knows that man does not live by bread alone and all those who are interested in moral or religious education in Bible School, Sunday School or in some other organization will find that the present problem centers in persons, that knowing the duty of making their lives the greatest possible worth to the world.

To set up the highest possible form of religious training 30 minutes of Sunday School time is not sufficient. Therefore we arranged the church year calendar as follows: Each child besides attending Sunday School regularly, must attend the Saturday morning service which is held for school children every Saturday during a period of three months. The purpose of this service is training the children in worship. The entire school is grouped according to their ages, and each afternoon a different group attends school from four o'clock to five o'clock. This is the Daily Bible School. Then in the summer time we conduct the Vacation Bible School which is well known everywhere. We had an attendance of 171 children last summer.

Social activities. The Young People's Society is fundamentally organized to

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HUNGARIAN REFORMED CHURCH AND PARSONAGE, HOMESTEAD, PA.
Rev. Samuel Horvath, Pastor

THE HOME MISSION CHALLENGE

J. C. HORNING

OUR challenge is to Christianize our country, not only for our country's sake, although that would be praiseworthy; also for the world's sake, and that is most praiseworthy. That not only gives it a national motive, but a *world motive of brotherhood*.

The hope of the world, politically, economically, socially, religiously, *centers in our country*. We seem to have come to the kingdom for such a time and such a task as this. Not all see this alike. But this is our opportunity. This is our responsibility, and this raises our challenge to the supreme degree.

The task is at bottom a *moral*, and *spiritual* one, and this makes it the task of the Church of Jesus Christ, the task of ministering to the deepest and most vital needs of our land. And in doing this we have qualified in motive and method for the larger, world-wide, nation-deep opportunity, responsibility and challenge.

The significance of this is set forth in those words of Josiah Strong:

"He does most to Christianize the world, Who does most to Christianize America."

As we approach the national task we are confronted with the *problem of our cities*, great and increasing centers of population, storm centers in Christianizing our land.

These cities present the problem of our nation in miniature, the class, racial, social, industrial and political problem. Here we have all classes and conditions of men, the clash of classes, the mingling or segregation of races, the friction between labor and capital, the waging of political conflicts, so that as goes the city so goes the nation. If these relations and conditions can be brought under the Christian influence and motive, then the leaven of Christ's spirit will quietly, but mightily and mysteriously bring men to see the marks of fellow likeness and to feel the bond of brotherhood, which savors all relations with the sweet reasonableness of love.

Here we can add further words from Josiah Strong:

"He does most to Christianize America, Who does most to Christianize our cities."

Another factor in the process of Christianizing our land is the *open country*, where population is largely scattered, where each man labors for himself rather than for others, and yet in this day there is growing interdependence. No man can longer live unto himself. He has basal community interests and to develop these to the highest advantage men must maintain relations of trade and co-operation which work for the common good. And these relations to be of the highest consequence must be pervaded by that same spirit of fellow feeling. Here is the *Church's opportunity*—to draw men together on fundamental relations, and bind them together with the bond of brotherhood, that in turn constrains men to look not merely on the things of self, but also on the things of others. This is a practical process with the Church at the center, affecting all relations of men, creating a community interest, community life, a community spirit that will move men to co-operate in a way that will be constructively Christian.

We will thus savor the rural life, which like a stream of water pours its wealth of new life into the waning life of our complex cities, which in turn will be for the healing of our nation and the nations of the world.

All this makes the Home Mission Challenge a *ringing challenge*, and in turn the *cause worthy of our prayerful, thoughtful support*.

THE CHALLENGE OF TODAY

is the title of the Home Mission Day
Service to be used by the
Churches and Sunday
Schools on

HOME MISSION DAY

Observations of the Treasurer

J. S. WISE

THE Reformed Church has provided many great men to the world and through them has contributed much to its present civilization. Perhaps the greatest in this age was Theodore Roosevelt. He gave much to every avenue of life. He popularized many expressions and thereby enriched our language. "The square deal" is one of them. Its use is very common and its origin is practically forgotten. First, card-players used it, then Roosevelt, and now, everybody. Mr. Roosevelt used it constructively and positively, however, rather than selfishly and negatively. To him it meant, "give the under dog a chance," and not merely a howl for self-betterment or aggrandizement.

Like many expressions it has a two-fold meaning and is therefore quite commonly used by the discontented. Labor howls for a square deal—so does the merchant, the manufacturer, the lawyer, the farmer, and even the preacher. When the demand is made, every one usually has in mind his own betterment, regardless of the other fellow. Now the "other fellow," is usually made up of many millions of happy, reliable and reasonably contented people who are bravely assuming their daily tasks and trying hard to measure up to their responsibilities. They are faithfully doing the world's work and God's blessing is their reward. They are the ones who are mostly concerned about the welfare of others, the Kingdom of God and the growth and prosperity of the Church and the World.

Were these millions as skeptical and ready to find fault as only too many others are, I fear, the work of the Church would be much more seriously handicapped than it is. No one realizes how much actual damage is done by the unthinking fault-finder. Neither can the immense amount of good that is accomplished by those who are willing and anxious to give a square deal, be estimated. These fine and forward-looking friends of progress are deeply concerned. They want to see that the Church and religion get a square deal.

Too many well meaning people thoughtlessly place the world's ills at the door of

the Church. True, she has not always been able to realize her high ideals and aspirations, but whose fault is it? I fear my question is a boomerang and I shall not attempt to answer it. Is it not better to emulate her past achievements and then stress her present tasks? For after all, we are much more concerned about her future than about her past. Her history is written. She overcame much. She contributed much. Our present age is the work of her hands. Where she functioned, there we have peace and prosperity, but where she was hindered, there much suffering and desolation are now to be found!

Let us, then, give the Church a square deal. She has earned it and it is her due. Our own branch, the Reformed Church, can produce bigger men than ever. We are well organized—better than ever. Our resources are greater than ever—so are our responsibilities. Not the least in importance is the work of her Board of Home Missions and, of course, we all want to give this Board a square deal. I am not selfishly howling for it. I am rather thinking of the welfare of others. The Board is desperately in need of a square deal and on Home Mission Day is the time to give it. I have been saying over and over again that the apportionment receipts coming to this Board *are not sufficient. The past rate of income will not support the work.* Is it, therefore, a square deal to withhold that which is absolutely necessary and then "knock" the Board for going into debt?

Our Departments are all well organized for economy and efficiency, and what do we find?

The Church-building Department is virtually at a standstill because the Forward Movement subscriptions are not paid in full to date.

Our Missionaries' salaries have been reduced to the minimum because of the inadequacy of the apportionment.

Our Social Service Department is confronted with a big program without sufficient funds. The Rural Church claims it is not getting a square deal. We have the machinery but not enough money to run it.

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THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

DISARMAMENT

Shall the United States Lead or Follow?

By MARY JENNESS

"Where are you going, my lad, with that fishing pole and box of worms?"

"Going to church, sir!"

"And where are you going, United States, with those 16 new cruisers, 6 submarines, 6 gun boats, 2,000 airplanes? And those plans for quadrupling the Civilian Military Training Camps, National Guard and R. O. T. C.? And your pockets bulging with millions to spend on these things? Where are you going?"

"I am getting ready for peace."

One answer is as logical as the other.

If we are going toward peace, then WHY:

A 1924 budget that takes 85.5% of our revenue for wars, past, present and to come?

Two-thirds of a billion already voted for army and navy? (Report of the House Committee on Appropriations.)

A new War Department budget that spends three times as much as we stood to save after the disarmament Conference?

Thinly-disguised universal military training, beginning with boys of fourteen and working through the public schools? (See Special Report of the Secretary of War to the President, 1922.)

Six hundred and fifty thousand dollars given for experimentation in poison gas?

A Navy Department demand for 3 new naval bases, the costly development of 6 others, and 6 air-stations and the "training of a very great number of boys in flying to cover shrinkage"?

The War Department plan already under way, to mobilize industry "in line for whatever may happen"?

If they want peace to "happen," why continue to train future munition workers by "educational" orders? Incidentally, in the last war it was the only prepared nation that lost.

If they want peace to "happen," why divide the country into 13 ordnance districts, each with a civilian chief guided by an army officer?

Somebody does NOT want peace to "happen." But which way is the world going?

It has outlawed the wars between families, between cities and parts of the same state.

It has outlawed religious wars.

The Anglo-Saxon has outlawed the duel.

How did the world abolish these kinds of war? Not by more war, but by Christian education that led to moral disgust with such methods. Very slowly humanity is making its choice between war and law.

Shall the United States lead or follow toward peace? The choice is yours.

Japan has cut the jingoism out of her school texts. Where did she learn the Christian attitude toward enemies if not from us?

Shall Japan take the moral leadership of the world?

Mexico has voted a third more for education next year than for war. We shall spend 85.8% for war and 2% for education.

Shall Mexico's next generation lead us? Gandhi, not Christian, has tried out the Christian principle of non-resistance.

Shall India take the spiritual leadership?

Germany, disarmed perforce, has tried the second test. Shall the vanquished show the victor the Way?

The World Labor Movement declares "in favor of disarmament and against the introduction of militarism in those countries which so far have been free from all militaristic tendencies."

Does the International Federation of

Trade Unions refer to us? Shall they lead toward peace?

The Christian mind of the United States has turned its back on war. The choice is yours.

Out of 14,000,000 calls for the Disarmament Conference, 12,000,000 came through the churches.

The Federal Council of the Churches of Christ in America broadcasts its creeds of "sweeping reduction of armaments."

The Board of Bishops of the Methodist Episcopal Church says:

"We deplore the investment of taxes in armaments and urge the nations not only to limit but to destroy this bulwark of hatred."

Yes, there is a peace leadership in America as well as a militaristic leadership. The choice is yours.

The National Council for Prevention of War "stands for progressive world organization, reduction of armaments, education for world peace." Its monthly bulletins expose war preparations and record all work for peace.

The commander of the American Legion has signed this Declaration of Principles:

"That an international court be established to outlaw war."

"To proceed as rapidly as conditions permit . . . to entirely disarm and disband our land, sea and air forces, and destroy the implements of warfare."

Senator Borah's Senate Resolution No. 441 proposed that war between nations be outlawed and settled by an international court.

Christ's attitude toward women and children has become part of the law of civilized nations. It is simply a question of time before his attitude toward war will be written into international law.

Do you want the United States to lead toward World Peace? The choice is yours.

Read "The Christian Crusade for a Warless World," and live it.

Live it by your own moral disarmament of hatreds and prejudices.

Educate children for peace, prevent their education for war.

Resist the militarization of boys in school.

Work against the increase in armaments.

We who have least need to arm, are setting a cruel pace for the nations least able to bear it. The way to prevent war is to stop thinking war and think peace.

To the country that leads toward World Peace belongs the leadership of the future.

Shall the United States lead or follow?

Christian Citizen, the Choice is Yours.

—(A leaflet of The Methodist Federation for Social Service.)

A Message to the Youth of Germany and Austria

The General Conference of Young Friends which met this summer in Richmond, Ind., addressed the following message to the youth of Germany and Austria:

"In the splendid fellowship of the Fourteenth Annual Conference of Young Friends of America our hearts have been drawn to you. As we have met day after day with representatives of the youth of England and Germany and with those of widely differing thought among our own people we have come to an overwhelming consciousness of the underlying unity of the human race.

"The clouds which darkened our minds during the war period are breaking away and we see how impossible it is to judge men in groups. We are convinced that every nation has sinned grievously and our pride in America is humbled when we think of our share in the misunderstanding and suspicion. At the same time there are those in every group who are seeking untiringly to build a world of love and truth.

"We have heard from one of your number of your dauntless faith in spite of hunger, loneliness and disillusionment. Our problems are not your problems, but we join you in seeking through mutual fellowship the path of love. We believe with you that only in the earnest expression of love in the life of each individual that love supremely manifested in the life of Jesus, can a new world of right and sion of love in the life of each individual, brotherhood be born." (*Information Service.*)

The Women of Wales to the Women of America

The following is from a Peace Memorial to American women that has been prepared in the name of the Women of Wales: "We speak simply as the Women of Wales—the daughters of a nation whose glory it has been to cherish no hatred towards any land or people, and whose desire is for the coming on earth of the reign of fellowship and goodwill. We long for the day when the verdict of the sword in the affairs of the nations shall be a thing of the past; and we would place on record our firm conviction that, if America in her own good time should again take her place at the side of the British Commonwealth, her action would be decisive. We feel that if the vacant chair in the Council of the Nations could be filled by America, the world would be saved forever from international bloodshed. We know not how it can be done, but we do know that it is upon the two great peoples who did so much to decide the fortunes of the war, rests the burden of winning the Peace—that Peace without which all that is dear to us must inevitably perish." (*Information Service.*)

Hungarian Mission Work

(Continued from Page 477)

further their religious education and to train them for leadership in church work. The membership of our Y. P. S. is 74. Six of its members serve in the consistory, eight teach in Sunday School, five taught in Vacation Bible School, and thirty-two sing in the church choir. The third Sunday evening of each month is set aside for Young People's service when all members are present.

Woman's Society. This organization is the greatest blessing upon our church work, assisting to finance the congregation by holding bazaars, suppers, and entertainments. It is the purpose of this society to form a Bible Class; so far twenty-one enrolled to the class. The membership of the Woman's Society is nearly one hundred.

Evangelism. With the nearby congregation we organized the Pittsburgh District Evangelization Circle and hold

evangelical services twice a year. Last spring it was considered a wonderful success in each congregation where it was held.

I may say there are signs throughout the whole congregation that the Christian idea of brotherhood is deeply rooted in the hearts of men, and the ultimate goal, the Kingdom of God, not only prayed for but worked for. May the spirit of emulation in Christian well-doing be kindled in our hearts, and may our lives show to the world that we are Christ's.

SAMUEL HORVATH.

Observations of the Treasurer

(Continued from Page 479)

The Department of Evangelism is not self-supporting. The Synods are urging the Board to put on a more aggressive program. This takes money. Where shall we get it?

The Department of the West is justly aggrieved. We have added very few new missions in that vast territory within ten years. That great section of our country is growing by leaps and bounds but the Reformed Church has little or no part in it, for lack of funds.

The Immigrant Department is challenging us to answer the call of the "Alien in our midst" in no uncertain terms. It is a challenge that we dare not refuse or neglect without forfeiting the gracious smiles of our Heavenly Father. No Church ever had a more definite work assigned to it than ours.

The Hungarians are with us. They need us and we need them. Shall we retreat or go forward? We cannot continue this work unless we receive more money. This task and the Department of the Pacific represent the Forward Program of the Board. Both are needed. We cannot honorably side-step them.

Home Mission Day is at hand. Don't give us a collection. Give us an *offering*—one that shall be commensurate with the task—not a few thousand dollars only, but a hundred thousand. That in my judgment would be a real "square deal" and a just recognition of the many and rich blessings showered upon us during the past decade. May God help us all to generously respond.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Faith That Takes Risks

AT the recent meeting of the National Association of Credit Men at Atlantic City, they declared their belief that Japan today is as good a credit risk as before the earthquake. They urged American industry to extend to the Japanese all the accommodations at the present time that it is possible to extend. They believe these friendly commercial relations will not only tend toward an increase of business, but toward the peace of the world. These are men of finance, who deal with cold cash, but in the face of the greatest calamity that has ever befallen the world, they are willing to risk millions because they regard Japan today as good a credit risk as before the earthquake.

Have the men of the church as great a faith in the presence of this awful disaster? Are they willing to go to the limit and extend to the Japanese in their distress all the benefits of our holy religion that it is possible to extend? Will you and I, as Christians, take the same risks in the Lord's business, on behalf of Japan, and in fact of all the nations, as our banker friends are on record, being willing to do in a great crisis?

Possibly one of the most daring needs in the life of the Church today is a revival of an old missionary slogan, "Attempt great things for God and expect great things from God." I am sure there is still room for more shields in the ancient gallery of the Heroes of Faith. Their names are written there because of their faith. They believed God. Such was their "assured confidence" in Him that they were willing to take risks for Him. Their faith was venturesome. It was courageous, dauntless, defiant. Save for the faith that never fears and the hope that never wavers the progress of the world would not be what it is today. Faith gives a man hope, courage and inspiration. "This is the victory that

overcometh the world, even your faith." It is faith that does the great work in the world. The venture of faith sends the explorer into the desert, kindles the fires of science and stirs the wings of poetry. It is faith that retrimms the lamp of inquiry when the sight is weary of the flame. It is faith that unfastens the cables and gives mankind the liberty of the seas. It is faith that inspires the greatest works of Christian civilization.

Here we touch the very core of the work of missions as God wills it to be carried on by His chosen followers. And that work is the great adventure of faith. Shrewd men say they want to know whither they are going before they set out on a journey; but men of His faith often go out on missions, facing difficulties without being able to see one step before them. The watchword of the noblest, truest, best souls is—"We walk by faith, not by sight." One of the most inspiring sights to behold is the young missionary departing for a foreign land, not knowing what may befall him, but seeming to say, "I do not ask to see the distant scene—one step enough for me." In the name of the Lord of Hosts, let us step out into the future with the same heroic faith, as do our Foreign Missionaries, and show to the world your high daring of profound trust in God.

What would be the loss to the Church if the long line of missionaries of the 19th century had not gone forth with the message of salvation unto the ends of the earth? What would our own church be without its roll of 103 faithful foreign missionaries? The respect that we tender them reflects the gratitude of our hearts. Their labors, their achievements, and their sacrifices are our best heritage. We have lived to see the dreams of Livingstone come true. It is said by his sister, that in talking over the prospects of Christian

Missions with his father, "they agreed that the time would come when rich men and great men would think it an honor to support whole stations of missionaries instead of spending their money on hounds and horses." Who can estimate the blessings on the Christians at home that are doing this very thing? Yes, may God shower abundant blessings on the faithful individuals and loyal congregations who are supporting their own missionaries, native and foreign, in Japan and China.

Oh, the responsibilities that the 20th century brings with it to the Church of

Christ in America! Who is not conscious of a spiritual energy throbbing in every vein and artery of her organic life? The present equipment of the Church surpasses that of any previous age. Rich with the experience and progress of past ages, this in itself imposes a burden, a responsibility, a trust upon the church that she dare not shirk or shift at the peril of her life. If the church will not face all her duties with heroic courage and discharge them, she will be recreant to a sacred trust imposed in her by her divine Master.

ANNUAL MEETING OF THE CHINA MISSION

REV. LOUIS C. BYSTED

HAVING had the privilege of attending my first meeting of the China Mission at its annual session, held in Yochow City, Hunan, July 5-11, it may be of interest to some of our good people at home if I give my own impressions of the work being carried on by this Mission. Having attended the Language School at Nanking for the past year in preparation for our work in Hunan Province, and being a member of the Mission, I am both an insider and an outsider at present. This only by way of introduction.

Since coming to China, the thought has often come to me: "*Does the Church at home have any clear idea of the importance of the work and the amount of work being carried on by our Mission here in China?*" Speaking of the Reformed Church as a whole, the answer can be only in the negative. Our Board of Foreign Missions realizes our great need for more workers in the field to carry on the work, and certainly uses every means at its disposal to fill these needs, but its power is also limited by the amount of money and number of workers set aside for this purpose. Our men on the field have written articles for the Church papers setting forth the needs of the different departments. Our missionaries at home on furlough are kept busy giving talks and lectures on the different phases of their work, and trying to interest our students in considering themselves as candidates for foreign service.

Still there are many congregations who do so very little toward furthering the work of spreading the Gospel in foreign lands. Why? Again we ask: Why? Let us be frank in answering, each one for himself. Let the pastors of these congregations consider the statistics for the last few years and explain why their gifts for foreign missions are so small. Sad to say, too many of our pastors at home, however zealous and earnest they may be in the interests of their own congregations, seem to consider foreign missions as a sort of necessary evil, which must be mentioned once a year on Foreign Mission Sunday, and left to shift for itself the rest of the year. Under such conditions the burden of supplying the needs of our foreign staff falls upon those congregations and societies which realize that the Church has a duty to perform in "going into all the world and preaching the Gospel to all nations." *Are you doing your duty?*

The loss of two of our fellow-workers, T. E. Winter and James Laubach, who were drowned in Tungting Lake, between Yochow City and Lakeside, is sorely felt by all of us, and especially the Faculty of Huping Christian College. Their fine Christian character and willingness to serve had endeared them to all who knew them, and their departure is mourned by Chinese and foreigners alike. Their fatal accident, happening only two weeks before the annual meeting of the Mission, cast a pall of gloom over the sessions of

that meeting. Their places were vacant. Who will volunteer to fill the vacancies? Mrs. T. E. Winter has also been doing splendid work among the Chinese women and the students, and her departure for the States leaves another vacancy to be filled.

It is not necessary to go into detail concerning the minutes of the Mission meeting. Take the average Classis' meeting for a pattern, and you have a good idea of what the sessions were like. Important questions relating to the Work of the Kingdom were discussed, and the best possible solution was accepted. The work is divided under four departments, the Evangelistic, Medical, Boys' School and Girls' School Departments, and reports were submitted and discussed from all departments. A good deal of stress was laid on the fact that the members of each department were urged and expected to co-operate with the members of the other departments toward the one end of bringing the Kingdom of Christ into the hearts and lives of the Chinese. Naturally, this is also being done. A decided effort is also being made to develop the feeling of fellowship and unity of purpose between the foreign and native workers. To this end, meetings are being held at the different stations and in the departments as well, and our co-laborers are beginning to realize that part of the responsibility rests upon them as well as upon the foreigners. We are hoping the time may soon come when some of our congregations will be self-supporting, but such hopes are hardly warranted under present conditions. The poverty of a large majority of our members excludes even the possibility for some time to come. One fact, however, causes us to rejoice that the Word of God, preached and taught to the people in all sincerity and simplicity, is finding lodgment in the hearts of more and more Chinese, and is gradually casting out the - and superstition of their old life. These are the results we are working for; the rest will follow in the course of time. *Christ shall reign in China.*

Seven of the new missionaries arriving in China last October have finished the first year's course in the Nanking Language School, otherwise known as the

Department of Missionary Training of the University of Nanking, and have been appointed to the following stations: Miss Erna Flatter as teacher in the Girls' School in Shenchowfu; Dr. William Ankeney to take charge of the medical work at Shenchowfu; Rev. and Mrs. Louis C. Bysted to assist Rev. George R. Snyder in the Evangelistic work at Shenchowfu; Rev. and Mrs. Hesser C. Ruhl in the Evangelistic work at Lakeside and members of the teaching staff of Huping Christian College; Rev. Jesse B. Yaukey to assist Rev. Sterling W. Whitener in the Evangelistic work at Yochow City. Miss Sara E. Krick, who also arrived in China last October, has rendered splendid assistance to Miss Mary E. Meyers in the Hospital and Nurses' Training Class at Yochow, and will take up the study of Chinese in the Nanking Language School this fall.

After another year on the field we will be better able to explain the workings of the different departments and the amount of ground being covered by each. As the work progresses the crying need for more helpers becomes louder, more appealing, more emphasized. This is felt by all the missionaries, old and new. Will the Church at home heed the cry and strengthen the hands of Christ's servants in China? We dare not doubt it; we must hope and pray. A great opportunity waits at our very door. Let me explain. We understand that next year is to be China Year in the mission study lessons. That's reason number one. As Dr. William Edwin Hoy arrived in China, in November, 1899, to begin the work of our China Mission, it naturally follows that next year marks the Twenty-fifth Anniversary of the Reformed Church's activities in China. That's reason number two. Dr. Hoy and family expect to leave for home on furlough next spring. That's reason number three. Reason number four is the greatest of all. China has four hundred million people, of whom so very few know about Jesus and His Love. How are these vast multitudes to know that Jesus lived and died for them, giving His own precious Blood that they might have Eternal Life through Him, unless the

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JAPAN TO RISE A BIGGER AND BETTER NATION

Rev. Dr. George W. Richards, President of the Theological Seminary of the Reformed Church, tells of the earthquake in Japan as he saw it.

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UPON our arrival on the Korea Maru at Yokohama on July 27th, we were cordially greeted on the pier by Dr. H. K. Miller and Rev. Yoshida. We caught only a glimpse of Yokohama and Tokyo, enough however, to make us eager to return to these cities and spend a fortnight here for sightseeing and visiting a number of educational and missionary institutions located in this section of Japan.

We shall never forget the first impression of Tokyo. Busy, picturesque, gay, colorful, swarming with people, Japanese and men and women of every blood and tongue.

It is more than the capital of the Empire, the city of imperial residence, the fourth largest city in the world. It is the commercial, the intellectual, the political and the social center of Japan, a combination of all that is distinctive in New York, Boston and Washington. No wonder we looked forward with high anticipation to a few weeks in the metropolis, after we had finished our work in the northern portion of the island, where Sendai is the chief city.

Hotel Life is Solemn

Now on the 22nd of September we are in Tokyo, again. But alas, the greater part of Tokyo is no more. We are comfortably housed and yet carefully rationed at the table, in the most elaborate and modern Imperial Hotel, the fame of which is now world wide. It is one of the few buildings in the lower portion of the city which has escaped the shock of the earthquake and the devastation of fire. But life in the hotel is serious, and solemn now, no evidence of gaiety and luxury. The rooms are occupied by the Embassies of the nations, by Japanese officials, by missionaries and Y. M. C. A. secretaries who are lending a helping hand, and by an occasional tourist who is trying to find his way by land or sea to the southern

portion of Japan, Kobe, Kyoto, Nara and other cities or is waiting for a steamer to take him to China or back to America or Europe.

Communication Cut Off

Immediately after the earthquake it was almost impossible to get into Tokyo, or to receive authentic reports by letter or by dispatch at Sendai. Few of the more venturesome and younger missionaries found their way into the city within the first week. But all telegraph offices were destroyed, railroads wrecked and mail facilities suspended. Probably the people in Lancaster heard more of the horrors of Tokyo the first week after the disaster than we did at Sendai. It was impossible for us to send cablegrams or letters for at least ten days after the event.

On the second day, the trains arriving at Sendai from Tokyo, were packed with men, women and children of every description, carrying the scant remnants saved from destruction in their hands. For two weeks after the stream of refugees continued to flow and was distributed over every section of the Empire. The roofs of trains were packed with people, they clung to the sides of the cars and not a few perished from mishap after they escaped from the ruined cities.

Mobilize for Aid

Almost over night the disciplinary, benevolent and reconstructive forces of Japan were mobilized. Soldiers were sent to Tokyo to preserve order and guard against ruffianism and looting. The Young Men's and Young Women's Patriotic Association of every village and town, the Red Cross, the Buddhist priests, and the Christian missionaries, Japanese ministers and congregations, the students and teachers of schools, the municipal officers, all were set to work and to give aid wherever needed. Tents were erected at every station, and night and day men

and women distributed food and drink to the crowds massed on the trains; and withal a fine courtesy and gentleness was shown on the part of those who gave. There was subdued excitement, and now and then there were outbursts of mob violence, as for example, when a Korean appeared. But on the whole, Japan was unusually orderly, calm and well controlled in the face of so great a calamity. Food, shelter and clothing were given without stint. I saw Buddhist priests make the rounds of the houses with carts and drivers to gather provisions of every kind. The Christians were true to their faith and both the missionaries and native Christians worked night and day for the suffering and the work is still going on. More than once a Japanese officer of the army or of the city, or of the school expressed his thanks to me for the generosity of President Coolidge in sending ships and supplies to Tokyo. No people will appreciate more deeply such acts of national benevolence than the Japanese. They will remember it for years to come and it may have perpetual significance in the future relation between the two nations.

Experiences 'Quake

You may wonder where we were when the earthquake occurred September 1st, two minutes before high noon. We had spent a delightful week in the cottage of Dr. and Mrs. Noss, located on a high bluff, the face of which is washed by the Pacific Ocean. Here, in a seaside resort, named Takayama, missionaries gather during the months of July and August. We caught a glimpse of both Japanese and missionary life which is rarely given the globe-encircling tourists. The time for Dr. Noss' return to Sendai, about ten miles from the beach, had come. So on Saturday morning with Dr. Noss and Mrs. Noss and all the little Nosses, we took a small wooden motor boat and sailed on the bay to the pier of Sendai. Just after we left the boat, the rain pouring, I took little David Noss under the shelter of a small shop at the pier. Then I felt the ground rocking under my feet, rocking only twice in a gentle way. Men near me said it was an earthquake. Of course the whole thing seemed so harmless that we dismissed it without further thought. But when we came to Sendai we began to hear rumors of a terrible calamity at Tokyo and Yokohama. We hoped that the



YOKOHAMA SPECIE BANK BUILDING, STANDING BUT IN RUINS (G. W. R.)

reports were exaggerated, but from day to day they became more and more startling. We could not visualize the whole truth until now when we are in the midst of the desolation and death located in the Imperial Hotel. The missionaries of our church and other churches, some of them in Japan for forty years, who were in Karuizawa, about 80 miles from Tokyo, agreed that they had never felt an earthquake shock quite so severe as this. Dr. Seiple and Dr. Moore, both of whom are known in Lancaster, said that objects were swung about 6 to 8 inches out of the perpendicular.

The chimneys of American houses at Karuizawa toppled down. Men and women held fast to trees to keep from falling. A prominent peak overlooking Karuizawa, Mount Hanare, shook like jelly. Yet this place was only the rim of the earthquake region. In the Imperial University at Sendai, I was shown a seismograph. The line registered by the sensitive needle was about four inches in length, by all odds the longest line ever registered on such an instrument in Japan. Yet in fifty years there have been on the Island 27,562 earthquakes of various degrees; in Italy in the same period, 27,672; in Greece 10,306; probably never in any of these lands during all these years was there a shock so destructive of property, life and limb as the one of September 1st.

Guests of Sendai Governor

We are in Tokyo this evening, September 22nd, through the unspeakable kindness and courtesy of the Governor of Sendai. We dined with him and exchanged calls, and with the aid of an interpreter we managed to have a good time together. He ordered an express train, at present running from the north to the south, without passengers, so as to bring passengers away from Tokyo, to stop at Sendai at 8.25 A. M. Rev. Kriete, Mrs. Richards and I were ushered into a vacant car of the first class, given an attendant to superintend our trip and at high speed we traveled toward Tokyo. For the first time I felt like the president of the Pennsylvania Railroad Company going about in his private car. Yes, I

had one advantage for I had at least ten private cars, all unoccupied and I occupied only one at a time. By 4 P. M. we had reached an outer station at Tokyo in a drenching rain. Before stepping from the car we were greeted by the Treasurer of Sendai Prefecture who was waiting for us with two servants and led us to the prefectural automobile which took us post haste to the Imperial Hotel. For all this we shall be perpetual debtor to his excellency, the Governor of Sendai, indeed, I felt almost as if I had been born and reared on Duke Street in Lancaster, Pa.

Meet Lancaster Man

At the hotel we were told that we could not leave the building after dark. The streets are rigorously policed and military discipline prevails over the city. We met in the dining room Mr. Musser and his bride, formerly Miss Ruth Trimble, a missionary of the Presbyterian church. Mr. Musser is a graduate of Franklin and Marshall College, 1918, and the manager of the Westinghouse Company, Pittsburgh, in Japan. He is now playing an unusually important part in the rebuilding of the city and has a bright future before him. He spoke to me because I was an American in appearance, not knowing where I was from. In the conversation he asked me whether I happened to know anything of Franklin and Marshall College. I told him I was slightly acquainted with the school and so far as I knew, it was an excellent college. He soon informed me that he was an alumnus, and I gradually let him know that I belonged to the same species.

Hand-Power Travel

After a restful night we have gone into the heart of the ruins of Tokyo on a jinrikisha and it would take days to see all of the ruins. The sight is indescribably appalling and an unusual sense of the term, "beggar's description." No one can imagine the scenes from accounts in letters or in the newspapers. Here is a city, which three weeks ago housed two and one half millions, in dust and ashes, more than one and one half millions driven out, houseless and homeless, scattered from one end of Japan to another. About



ABOUT 30,000 BODIES IN THE HONGO CLOTHING DEPARTMENT, TOKYO (G. W. R.)

150,000 at the lowest estimates in Tokyo alone are dead. Many of these are buried under the wreckage of the buildings. Many more are exposed and decaying, unburied or uneremated. I have seen Pompeii unearthed after being covered by the ashes of Mt. Vesuvius for nearly 2000 years and the desolation seen in Tokyo reminds me of that seen in Pompeii. What the earthquake did not shatter the fire consumed. I am told by those who saw it that sheets of flame from 100 to 300 feet in height rolled with demoniac fury over the city. Here and there appear buildings from 6 to 8 stories in height, which did not fall to the ground, but they were completely ruined by fire.

Unless you have seen a Japanese city, with its houses of wood, open doors and flimsy structure, you cannot conceive how fire would spread as among dry leaves in a forest, when it once gains headway.

30,000 Die in Park

The ruin was almost complete in the busiest and most populous place of the city. That accounts both for the greatness of the loss of property and life. The high buildings evidently poorly con-

structed collapsed in a moment and hundreds are still buried there. Thousands of persons escaped from the earthquake and later became the victims of the flames. At one place in a park, 30,000 persons were huddled together and before they knew it they were encircled by masses of fire and everyone of them was burnt to death. I am enclosing a photograph of the gruesome scene, which may be reproduced by a cut if deemed advisable by the editor. Others by the thousands leaped into canals and rivers flowing through the city. Some spent a whole night in the water, up to their necks, others and thousands of them literally boiled to death when the water itself reached the boiling point. The stories of heroism, hair-breadth escapes and horrible deaths are almost endless. They would fill a volume. As we rode through the city today the thought came to my mind, that if you would stand on the tower on the city hall, Philadelphia, and draw a circle with a radius of two miles, enclosing the heart of the city, and turn that into so complete a ruin that not a man, woman or child, yea, not a dog, cat nor bird, could survive in the wreckage, you would have some faint idea of the appearance of Tokyo now.

Great Stores Ruined

Places of importance in the city, life and business were pointed out to us as we passed by. Here was the largest department store in Japan, in extent of floor space, rivaling Wanamaker's in Philadelphia. Now it is naught but smoke and shattered walls. Not a piece of merchandise the size of a hand remains. Here stood the most fashionable club-house of the city and not one stone remains upon the other, many of its members cold in death. Here was the most famous theatre, itself now a spectacle more tragic than ever was enacted upon the stage. More than 100 banks and 200 branches of banks are gone. The splendid Greek Catholic Cathedral is still magnificent, but its majestic dome has caved in and its chancels and altars are in ashes. The tens of thousands of habitués of the red light district are supposed to have utterly perished. Not a green blade or twig remains in the devastated portions of the city.

Yokohama Fares Worst

The destruction of Yokohama is far more complete than that of Tokyo. The former was a city of over 500,000 inhabitants and the gate of entrance into Japan since Commodore Perry opened the door in 1853. Here came first foreign merchants, scholars, tourists and missionaries. Here in 1873 the first Christian Church was built. Here one could see life in the most wicked and most virtuous forms. In all Yokohama there are not five houses standing; this is not a figure of speech, but actual facts. It is supposed that 150,000 people perished; the proportion is much larger than in Tokyo.

Miss Kuyper's Death

The Grand Hotel, built on a high bluff overlooking the Pacific, was the first resort of the travel-worn tourists for fifty years. The building fell with a crash and about 200 guests are under the ruins. On the bluff also, was the Ferris Seminary, under supervision of the Dutch Reformed Church. The president, Miss Kuyper, whom we met at Karuizawa a few weeks before, was preparing for the opening of the fall term. She was caught in the wreck and burned to death. She is the

only foreign missionary, save some Roman Catholic Sisters, who is reported to have lost her life. In loss of property the Baptist and Episcopal Churches have suffered most. The Reformed Church has lost only one church building, the Kanda, Church at Tokyo.

Dangers of Epidemic

The dead in Yokohama remain unburied even three weeks afterwards; there is serious danger there of epidemic. Many of these who work in the ruins and in hospitals are given injections for cholera. The stench that arises from the putrefaction is almost unbearable. Only those who have worked there ought to venture near. We expect to sail from the Yokohama pier tomorrow leaving Tokyo and Yokohama with a feeling of sadness and gloom.

Yet *Japan is not depressed*, but with *most admirable fortitude* and system is laying hold of the task of clearing away the wreckage and of building a grander Tokyo and Yokohama. There are men of vision here who are beholding the new city and there is a nation of revolution and action disciplined to great deeds for a millennium that will build the city of vision into a city of stone. From it all, *may Japan rise, beautified and ennobled as by fire, into a greater and more glorious nation that it has ever been before.*

GEORGE W. RICHARDS,

Imperial Hotel, Tokyo, Japan.
September 22, 1923.

Annual Meeting of the China Mission

(Continued from Page 485)

Church heeds the Master's command and sends out more reapers?

Let us then resolve to make the year 1924-1925 truly a China year. Let every pastor and congregation, every society and Sunday School have a part in helping China to find the Way, the Truth and the Life. Great will be the joy in Heaven when that harvest of precious souls is placed at the feet of the Saviour.

A Spiritual Brotherhood Among Students of Many Races and Beliefs Preparing for a Better Day in the Near East

FOUR years ago when I went to Syria to teach in the American University of Beirut, I was told, shortly after I had landed, that a part of my work would be to organize or rather to reorganize a religious organization among the students in the Preparatory Department. This task I cheerfully accepted, creating an organization which became a great force in the University—an organization which bound the students together in the bonds of true brotherhood, and in which they learned the ideals and principles and the character of Jesus Christ and were inspired by His religion.

There are two things which the people living in the Near East woefully lack. The one is the spirit of co-operation and good will among nations, races and religions. Among all these races and religions there is much hatred and fanaticism and distrust. A fine piece of service which one may always render to these unfortunate people, is to help to break down these barriers of hate and to foster the spirit of brotherhood.

The other thing in which the Near Eastern people are very deficient is a vitalized and ethical religion, which only is possible when life is rooted and centered in that personality which was and is an expression of the Eternal Spirit. The Moslems and the Jews, who think of Christ only as a great teacher and a great prophet, naturally lack these deeper currents that make for the highest conduct and character. But the same holds true also of those who belong to the Ancient Churches and who revere Christ; they, too, lack true religion.

The "Preparatory Brotherhood," as this organization which I helped to create in the University of Beirut was called, aimed to minister to the students especially along these two lines in which helpfulness was most needed. This was explicitly stated in the constitution which was framed as the object of this society and it was also emphatically stated in the pledge that brotherhood and Christ were the first and foremost things to be learned and lived up to. To cultivate the spirit

of brotherhood and to live up to one's knowledge of the Christ—these were the things demanded and these were the things sought after.

The pledge which every member signed and publicly affirmed read: "I in joining this Society, express a desire to cultivate the spirit of brotherhood: and promise, through God's help, to try to live a life pleasing to Christ; and agree to take part in the various activities of the Society." A student seeking admission, whether Jew, Christian or Moslem, had to meet me in the Brotherhood office, which was fitted out in one of the dormitories, and there sign the pledge in my presence after having had it explained and his motives examined; and then at the next meeting of the Brotherhood he had to affirm the pledge in the presence of the members.

Practically all the religions and the races of the Near East were represented in this student organization. They were from Egypt and the Sudán, Abyssinia, Palestine, Syria, Persia, Mesopotamia, Anatolia, Russia, Cyprus, Greece. Religiously, the melting-pot was even bigger. There were Moslems—about one-third to one-fourth of the total enrollment each year—Metawileh, Druses, Jews, Bahaists, and from the Christian Churches: Greek Orthodox, Greek Catholic, Maronite, Jacobite, Gregorian, Copt, Roman Catholic, Protestant.

For three full years I had charge of this most interesting and most far-reaching student organization. We believed that if we could live together as brothers and acknowledge the same God and Father that it might be an example and an inspiration of what we might do and naturally would like to do when we get out into the world. Here we learned to sing together Christian hymns, to pray together and to learn about the Christian way of life and salvation.

A devotional meeting with a spirited address was held every Friday evening. The attendance at these meetings increased from year to year so that at last we were compelled to seek the assembly



CABINET OF THE PREPARATORY BROTHERHOOD
Dr. Staudt Stands at the Head of the Steps

room for our meetings. With a great deal of personal work and effort the students were gradually developed to take part in the meetings and also to conduct the same. It certainly gave one an opportunity to touch lives in a right direction when he was offered the privilege of helping one to prepare a speech or prayer.

The Preparatory Brotherhood grew from a small beginning after the War until it had a membership of over 200. It grew in activities as well. A Day Brotherhood for outside students was also started. Not less than a dozen committees were created and on each committee I aimed to put not less than nine or eleven members, thus making the entire organization almost at once active and giving me an opportunity to come in contact with many through committee meetings. Careful attention was given in selecting the cabinet and committees so as to have the committees composed of various religious and racial types. An average of one committee meeting a day was held in the Brotherhood room from October to April. Vital matters of religion and service were often discussed in these meetings. Besides

certain hours of the day were also set apart for personal interviews.

The Brotherhood always had a good membership and program committee, also a purity and good health committee. Some of the social service work which was done under various committees was the reading and telling of Bible stories every Sunday afternoon at the hospital, and fitting up of a sick room in a dormitory and the daily visitation of the sick; the giving of a Christmas gift every year to the needy servants of the University, which amounted to about \$100 each year—it being a Moslem by the way who first suggested this and whose committee carried this out; the giving of gifts to Armenian refugees on their Christmas; and of over \$100 to a Day Nursery one year; conducting night school for servants desiring to learn English; sending me \$25 after I had left for needy students in Germany; and similar activities.

The spirit of brotherhood and of Christian service was developed and cultivated day by day. It was a great sight to see a Christian and a Moslem holding the same hymn book and singing "Stand

Up, Stand Up, for Jesus," which was the favorite hymn of the boys. The co-operation in committee meetings and the working together for one common end in which these various religions and races united and doing it all in the name, in the spirit and the power of Jesus Christ wrought consequences which in time will be felt beyond the walls of the University campus. We often said that we were a little brotherhood of a bigger brotherhood which we hoped would come to the Near East.

To get an idea of what was done at our weekly meetings let me quote from my diary, selecting December 31, 1921.

"In the evening we had our Brotherhood meeting, the subject being 'My New Year's Resolution.' This was a conference in which not less than 18 or 20 students took part. The usual number of students were present. Inasmuch as the next day was a holiday we were in no hurry to get through the meeting. A

benefit play was given that evening to which all the teachers had gone and I was alone with the student body.

"It was raining heavily that evening, but there was much cheer in the room that night. The music was good and a feeling of fellowship prevailed and we deeply felt the spirit of God. I read as a scripture lesson the story of Esau selling his birthright and commented upon it. A few of the students took part in prayer.

"We then listened to reports of committees. The Prayer Committee announced the topics for the coming three months and the publication of a weekly bulletin to be posted in Sage Hall. The Membership Committee reported a total membership of 202. The Social Service Committee told how in connection with the West Hall Brotherhood the hospital is visited every Wednesday and Sunday. The Bible Study Committee reported that over 100 are regularly attending the Bible classes on a Sunday morning where the Life of



PREPARATORY BROTHERHOOD, AMERICAN UNIVERSITY, BEIRUT, SYRIA
The Brotherhood Was Organized by Rev. Calvin K. Staudt, Ph. D., Under Appointment for Mesopotamia

Christ is studied. The Purity Committee reported that they had secured one of the doctors to speak on the Impure Life, in the near future, before the Brotherhood. The Welfare Committee reported that 65 Syrian Pounds were given to the servants as a Christmas gift.

"Then we began to discuss the subject of the evening. I had personally notified beforehand about a dozen to be prepared to speak on the subject. These were all present and talked to the point. An Armenian resolved to read the Bible and pray every day. A Moslem spoke of his besetting sin and resolved through God's help and by trying to lead a life pleasing to Christ to overcome it. A Greek got up and said that he had been a user of alcohol, but by realizing the evil effects it is producing upon his mind and body, he has resolved that from this night on he was going to be a teetotaler and that not a drop of strong drink was to pass down his throat anymore.

"I did all I could to intersperse these dramatic moments which greatly affected the students with the right kind of remarks and rightly encouraged those who made these resolutions that God may give them the strength to live up to them. Also prayed at different times in the meeting for those who were thus seeking to live the right life.

"After the meeting was over some of us lingered long and talked about the Christian way of life and salvation. One of the students said he would like to become a member of the Brotherhood. This was the first time he had attended and he had come because he had received a special invitation. He was a Jew and the only Jew who had refused to take Bible in the regular curriculum. He was so much impressed, however, with our Brotherhood meeting that he signed the pledge then and there in which he promised through God's help, to try to live a life pleasing to Christ, and at the same time gave his name to be enrolled in one of the Sunday morning Bible classes where he could learn more about Christ."

CALVIN K. STAUDT.

The Value of Health

HEALTH is something more than merely the absence of disease. It is a quality of one's life. But most people appreciate health only when they have lost it.

How true this is may be realized from such striking experiences as that of the army in the recent World War, or that of certain large industrial concerns, or from examinations made in cities like Framingham, Mass. In the draft army, for instance, over a million and a quarter men realized for the first time in their lives that they were not healthy. In fact, more than one-half of this number found out that they were decidedly unhealthy, so much so that they could not fight for Uncle Sam. Examinations of men in large industrial corporations, such as the Metropolitan Life Insurance Company, the International Harvester Company, Sears Roebuck & Company, the Bell Telephone Company, and many others have clearly shown that the average person who thinks he is in good health usually is carrying about in him seeds of disease, and that he has defects and impairments which, if not corrected, will lead to serious trouble in later life. In Framingham, Mass., where practically a whole town was examined, it was found that 77 per cent of those who came for examination had more or less serious disease problems of which they knew little or nothing.

It has also been found from experience that the only safe way to know whether you are healthy or not is to have an examination at reasonable intervals, say every six months or a year. Most of the large industries of the country are coming to realize that there is a great deal more to production than merely the provision of machines, and the sales and distribution forces. A medical and nursing staff to examine the men and women in the company and to advise with them regarding their health is absolutely essential. Take, for example, the experience of the National Cash Register Company. Last year the average sickness in that plant of several thousand employees was reduced to one and a half days per person. The

United States Public Health Service has computed that the average loss from sickness in industrial concerns throughout the country is between seven and nine days per person. The National Cash Register Company achieved its very low record by periodical medical examination and the correction of remediable defects among its employees.

A health examination is nothing more or less than good common-sense. The body is the most delicately adjusted mechanism there is in the universe. Not even the finest watch or other instrument can compare with it in intricacy of adjustment. No mechanic thinks of running his machine indefinitely without giving it a rest and without overhauling it from time to time. Why abuse the body and run it night and day without ever thinking of overhauling it except *when* it breaks down? The time to overhaul the body is *before* it breaks down.

Take such a disease as tuberculosis, for instance. This can be detected in very early stages and can be cured if it is discovered in time. The private files of thousands of physicians in every part of the country bear tragic testimony to the thousands of men and women who waited until it was too late to overhaul their bodies and who, as a result, were in the advanced stages of tuberculosis before they knew it.

It is a well established fact that a great many minor ills, such as apparently harmless diseases of the teeth, the nose, the throat, the kidneys, or of some other part of the body play an important part not only in causing tuberculosis, but also in other serious and deadly diseases of middle life. The wise man will have his body overhauled as he overhauls his machine and will find out what is the matter with him in time to correct the difficulty.

The Christmas seal sale conducted by the National, State and Local Tuberculosis Associations of the country is an annual opportunity for every one to contribute to a life-saving campaign which will help all alike. It teaches men and women how to live and how to keep their bodies well. It aims to make health a positive quality of life. Have you bought your Christmas seals?

Red Cross Annual Roll Call, November 11-29

The official statement of the Red Cross to the Churches, especially significant in the light of the Japanese earthquake, reads in part as follows:

"The Red Cross, national and international, has come to us 'out of the very depths of human suffering.' Its history and program are too well known to the churches to need much comment, for it is in the religious bodies of America that the American Red Cross has found the high per cent of its best leadership in the furtherance of a work which, perhaps more than any other, effectively demonstrates to the world at large the ideal of the Brotherhood of Man. The Seventh Annual Roll Call date is November 11-29, and that date is approached by the American Red Cross with full confidence so far as the churches are concerned."

World Co-operation in Missions

The meeting of the International Missionary Council at Oxford last July was a remarkable illustration of the extent to which the missionary forces of the world are attaining a unity of spirit and practical co-operation in their programs. The issues considered at this meeting of the Council were an equally striking testimony of the statesmanlike character of the foreign missionary enterprise. Among the subjects which received conspicuous attention were the problem of race consciousness in its relation to the missionary task, the relation of the mission to the indigenous church, the character of missionary education and its relation to governmental education, and the place of women in the Church and in missions on the field. Practical problems which were considered in detail had to do especially with the situation in East and North Africa, the continuance of the work of the German missionaries, the admission of American negroes into Africa as missionaries, and the relation of missions to governments.

The officers of the International Missionary Council are Dr. John R. Mott, Chairman; Mr. J. H. Oldham, Dr. A. L. Warnshuis, Secretaries; James M. Speers, Treasurer. — *Federal Council Bulletin*.

DEPARTMENT OF MISSIONARY EDUCATION

Arthur V. Casselman, Director

The Mission House Conference

THE Mission House Conference was held this year from August 20th to 26th, with the usual splendid result. The conference was the finest kind of a success from beginning to end. The Committee in charge planned wisely and well, and their plans were carried out very acceptably by the officials of the conference. Prof. Ernst Traeger has the wonderfully difficult pre-conference task of seeing that everybody is comfortably housed. This is no small matter, but Prof. Traeger is certainly an expert at this very thing. After the delegates were located, the affairs of the Conference were conducted very skillfully by the Chairman, Rev. W. C. Lehmann. The Mission House is an ideal place for a conference. The new dormitory with its splendid appointments keeps the conference close together and develops a spirit of comradeship which is not to be duplicated in any other conference.

The delegates to this conference are predominately young leaders of the church of the North-West, or at least young people who will be the leaders in a few years. These delegates to this conference travel farther than the delegates to any other conference, and they seem to possess a loyalty to the institutions of the church that is not always equaled. There

is always to be found at the Mission House Conference a very splendid representation of the pastors of the church of the northwest. In addition to this, more than in any other conference, the members of the churches of the community are very loyal in their attendance at the platform meetings in the evenings. These evening services at the Mission House are always drawing very large audiences. The Conference Sunday here is a great day. People come from far and near, and the Mission House is taxed to its limits to accommodate the crowds of people who come for the services of the day.

Another one of the unique features of the Conference at the Mission House is the fact that the conference meetings are held in a tent, which is conference property and bought for the express purpose of accommodating the large crowds which attend many of the services. This conference tent is generally the finest sort of a thing for a gathering in the summer time; it is nearly always cool and comfortable. This year, however, the conference week was one of the coldest weeks they have experienced in August in Wisconsin for many years. Those who took their overcoats with them were the lucky ones.

The music of the Mission House Con-



PICNIC AFTERNOON AT THE LAKE



THE MISSION HOUSE CONFERENCE TENT

ference is also unique. At no other conference is there such wealth and variety of music. Many of the fine old German hymns are sung with great zeal. This year the conference purchased the new hymnals, entitled: "Immortal Songs," and this book will be used for conference purposes hereafter. It is the highest type of church music. In addition to the fine congregational singing of the conference, there are always in attendance at the conference many splendid musicians from various congregations and the special music of every day is a thing most enjoyable.

The Mission House Conference holds more stated classes than any other conference. There was an opening devotional service as well as a Bible Study Hour for the entire conference. Then there were the following mission-study classes: Home Mission Group; Foreign Mission Group; German Language Group; Religious Education Group; Woman's Missionary Society Group; Young Women's Group; Young Men's Group; Junior Girls; Junior Boys; and Mission Band. At the Institute Hour the missionary educational problems of the entire Church were thoroughly discussed.

A fine schedule of recreation is always carefully prepared by the Recreation Committee of the conference. Some of these affairs are out-of-doors; others are held in the gymnasium. Perhaps the outstanding recreational feature this year was the picnic at Crystal Lake. Another very interesting feature of this sort was the supper and sunset service held on the shore of the little lake a mile and a half from the College campus.

The inspirational meetings of the evening were of the usual high order and attracted great crowds of people, the tent being filled to overflowing on several occasions. The evening programs were a presentation of Japanese and Hungarian missionary work, with the added "Mission House Evening" and a sacred concert on Saturday night by the combined choirs of Milwaukee and Sheboygan. The climax of the week was reached on Sunday. The whole day was filled with inspirational services for all the people—children, young people, with both English and Ger-

man services for the older folks. The conference came to a fitting conclusion in a splendid Consecration Service, in which the challenge of the missionary enterprise as set forth in the sessions of the conference was definitely placed before each delegate and a definite "Conference Response" was registered by all in attendance. If the challenge and the purposeful resolves of this final session of the conference find expression in the life of the delegates in their home churches, the Mission House Conference of this year will accomplish much for the spread of the kingdom.

How One Church Does It

MANY of our churches are taking up the plan of "The School of Missions" for their work in missionary education. Many various plans are being worked out in a number of churches. Just this week there has come to the office of the Department of Missionary Education the plan which is being set forth in St. Paul's Church, Somerset, Pa. We take pleasure in passing this on to others who may be interested. The following pastoral letter was sent to each parishioner:

Dear Friend:

I want to address you personally on a matter of much interest and importance. Even though the letter is a little longer than you think necessary, I am sure you will do me the courtesy of reading it.

Have you ever felt like criticising the work of our Mission Board? Many have not only felt like doing it, but have done it. Paul Hutchinson, formerly a missionary of the Methodist Episcopal Church in Shanghai, thinks we ought to make some changes in our Mission work. His opinion is based on his knowledge of what is going on. If we had his information, we too, might be in a position to aid our Foreign Mission Board. I would like to see you have this information. That is what this letter is about.

In order to acquaint you with the situation in one country, I have arranged to have groups of all ages and both sexes study Japan. A group of your own friends will make this study. Six suc-

cessive Wednesday evenings will be given to the plan. We begin on October 24, and end on November 28.

If you want your opinion about Mission Work to count you must have the information to back that opinion. I would feel that I was not doing my duty as your Pastor if I did not put this matter plainly and forcibly before you. Everybody above the age of nine will meet on the Wednesday evenings mentioned, beginning on October 24, and ending on November 28.

This is a great opportunity. The teachers saw the need for these courses and were secured within one hour's time. That was fine. It will mean much work for them. I want you to respond to this challenge as quickly. I am glad to believe that you will sign the enrollment blank and return it to me at once.

Faithfully yours,
GEORGE L. ROTH.

The following card of announcement is enclosed:

School of Missions
ST. PAUL'S REFORMED CHURCH,
SOMERSET, PA.

Wednesday Evenings
October 24th—November 28th

Group and Time.....Leader
Juniors—6.45-7.45.....Mrs. Rosetta Platt
Intermediates—6.45-7.45..Mrs. George L. Roth
Seniors and Young People—7.30-8.30
Miss Rebecca Truxal
Women—7.30-8.30.....Mrs. Edna Baer Furst
Men—7.30-8.30.....Rev. George L. Roth
The period from 7.30 to 7.45 will be devotional.

Sunday Afternoons
October 21st—November 25th
Beginners and Primary—3.00-4.00

Miss Anna Conrad
Keep this schedule. We begin on time and close on time.

Attached to this announcement card is the following enrollment blank:

Dear Mr. Roth:—

I am anxious to enroll in the 1923 School of Missions. Put me down for the six weeks course beginning on the 24th of October. I am enrolling at once so that there will be plenty of time for you to make the necessary arrangements before the meeting of Synod in Greensburg.

(Sign here).....
Seniors, Young People, Women and Men who want books check here.....

Price 50c.

We doubt not that many other congregations in the Reformed Church could adopt or adapt this very splendid program for missionary education. Any assistance along this line will be cheerfully rendered by the Department of Missionary Education, if a communication is addressed to its Secretary, Rev. A. V. Casselman, D. D., Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

**IN RENEWING
YOUR SUBSCRIPTION
WE WILL WELCOME
A DOLLAR BILL
TO PAY FOR
ONE YEAR'S SUBSCRIPTION.
OTHERS ARE DOING IT.
WHY NOT YOU?**

**BOARD OF FOREIGN MISSIONS
Comparative Receipts for Month of August**

Synods	Appt.	1923 Specials	Totals	Appt.	1922 Specials	Totals	Increase	Decrease
Eastern	\$2,480.71	\$1,132.00	\$3,612.71	\$1,850.29	\$380.10	\$2,230.39	\$1,373.32	.....
Ohio	900.00	183.09	1,083.09	965.48	792.43	1,757.91	.....	\$674.82
Northwest	108.45	.....	108.45	257.41	70.00	327.41	.....	218.96
Pittsburgh	925.00	152.83	1,077.83	1,363.00	48.83	1,441.83	.....	364.00
Potomac	1,569.01	83.50	1,652.51	496.05	148.14	644.19	1,008.32	.....
German of East.	325.00	110.00	435.00	441.78	69.18	510.96	.....	75.96
Central	926.82	165.00	1,091.82	.....	.....	.....	1,091.82	.....
Mid-West	553.40	5.00	558.40	42.55	45.50	88.05	.....	470.35
W. M. S. G. S.	.....	9,256.30	9,256.30	.....	978.95	978.95	8,277.35	.....
Miscellaneous	.....	30.15	30.15	.....	.....	.....	.....	30.15
Total	\$7,788.39	\$11,117.87	\$18,906.26	\$5,455.56	\$2,533.13	\$7,988.69	\$12,251.31	\$1,333.74
							Net Increase...	\$10,917.57

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

Sentiment for Law Enforcement

AT the recent meeting of the Woman's Missionary Society of Eastern Synod, a recommendation, which advised information upon a certain subject, was amended with the phrase *for the purpose of creating sentiment*. Under the phraseology of the amendment lies the necessity which we wish to emphasize. We shrink from creating sentiment when it is counter to the prevailing attitude; we fear the public jibe; we prefer the feeling of comfortable serenity and hope someone else will take the stand for reforms which we desire. We are not willing to don the mantle of Frances Williard in the struggle to have the laws of our country kept. We admire her courage but we prefer to court popularity by being less courageous. We hold our peace when we know that liquor is being sold in our community, when drugs are smuggled and dispensed, when our newspapers circulate wet propaganda, when our friends boast that they obey the laws only when they do not interfere with their plans. Because of this attitude of keeping hands off, America is in the vortex of lawlessness, a lawlessness which threatens to destroy its very foundations. A number of women have had the courage to declare themselves ready to combat this lawlessness and the organized propaganda which fans it.

In the past other great dangers have been the means of binding together the women of America: this danger must bind together the Christian women in "allegiance to the Constitution and the observance of law."

In the article under the Department of Temperance, Mrs. C. C. Bost, our General Secretary, refers to the National Committee of One Hundred for the Enforcement of Law. Within the last few months the purpose of these women has been pro-

claimed in every section of America. The name of the committee has been changed to the Woman's National Committee for Law Enforcement.

Mrs. Peabody says, "We are in peril not alone from ignorant non-citizens, but in far greater peril from wilfully selfish citizens who have done nothing to stem the tide of lawlessness but have encouraged it by attitude and words." . . . "There is danger also from the unthinking, unintelligent group who echo the cry of individual liberty, little realizing the menace of this theory to family and state."

To the women who worship in our Churches, the challenge comes to stimulate the wave for law enforcement—a wave that should sweep the country from boundary to boundary. The women at the heart of the Law Enforcement propaganda are expert in handling National campaigns. For the missionary women, the names of Mrs. Lucy Peabody and Mrs. Fred S. Bennett will suffice, but we do not wish to leave the impression that the movement is co-extensive with the missionary society. The General Federation of Woman's Clubs, the Young Woman's Christian Association, the Parent-Teachers' Association, American Legion Auxiliary, National Council of Women and the Woman's Christian Temperance Union with the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions are pushing the propaganda for "Allegiance to the Constitution."

The first general piece of publicity has just been printed. In an one-hundred-and-thirty-page book, entitled "Save America," Elizabeth Tilton has gathered the utterances of statesmen and leaders, compiled important reports and statistics, selected extracts from addresses, suggested programs for Church Societies,

Clubs and other groups of women. The use of "Save America," cannot fail to produce better and saner thinking by the individual and group.

To create sentiment for the enforcement of law is the business of Christian women.

NOTES

We wish to call attention to the omission of the third line in the poem beginning "There's a haze on the far horizon" used in the Thank-Offering Service, entitled "Among the Sheaves." The third line of the poem reads "There's a scarlet tint on the maples." The corrected poem is in this issue of the **OUTLOOK OF MISSIONS.**

* * *

The Mt. Gretna Missionary Conference Club of St. Thomas Reformed Church, Reading, Pa., has undertaken the support for three years of Miss Hiraide, a student in the Miyagi Girls' School, Sendai, Japan. The same Club has recently packed a box for Mrs. Hoy which contained sewing material for Mrs. Hoy's use in teaching the Chinese women to sew. These activities are the result of the Club sending not less than six of its members to the Summer Missionary Conferences for the last seven years. Miss Essie M. Ritzman is the Leader. She says, "We hope to do things for the people in the foreign fields just as we do many things for the people in our own Church. This Club has paid for five large windows in the new addition to the Community Church of St. Thomas."

* * *

Fourteen girls of Trinity Reformed Church, Upper Sandusky, Ohio, organized into a Girls' Missionary Guild after the work had been explained to them by Miss Alma Iske. Their President is Miss Martha Stalter.

* * *

The Mission Band display of hand-work at the meeting of the new Ohio Synodical Society was an attraction for all delegates and visitors. A Mission Band pennant for the best contribution to this display was awarded to the Robertsville, Ohio, Mission Band. "Bottle Dolls" as described in the "Magic Box" outline formed a part of this contribution. The Mission Band, of Trinity Reformed

Church, Canton, Ohio, received Honorable Mention for their contribution to this display.

* * *

Two Mission Bands have recently been organized in the Eastern Synod—Christ Reformed Church, Elizabethtown, Pa., and Shiloh Reformed Church, Danville, Pa. The respective leaders are Ruth E. Burkholder and Mrs. Alice Krickbaum.

* * *

The Field Secretary of Girls' Missionary Guilds and Mission Bands, Miss Alma Iske, was the speaker at the Fifth Birthday Anniversary of the Philathea Class of the Second Reformed Church, Indianapolis, Ind. This class was organized and taught by Miss Iske before she entered upon her present work.

My Father's World

For the Thank-Offering Service

My God I thank Thee who hast made
This beautiful world so fair,
So full of splendor and delight,
There is beauty everywhere.

The sunset's glow, the twilight hush,
How lovely, beyond compare,
There's music in the breezes low,
There is beauty everywhere.

Far out in yonder western sky
Is a picture wondrous fair,
Cloudlets swinging in burnished gold,
There is beauty everywhere.

There is laughter in the sunshine
And perfume in the balmy air,
Oh, there's sweetness in the clover,
There is beauty everywhere.

Little rustic, happy maiden,
With your sunny flaxen hair,
Your sweet smile reveals the secret,
There is beauty everywhere.

A magic brush with infinite skill
Has touched with colors rare
The sky above, the earth beneath
There is beauty everywhere.

'Tis my Father's hand that fashions
Each delicate petal with care,
"The earth is His," and He made it,
There is beauty everywhere.

MRS. A. K. ZARTMAN.

A Hard Mission Field

The reports of the continued guerilla warfare throughout Paraguay make us anxious about a missionary in that country who was for many years an officer in the Woman's Missionary Society of General Synod and editor of the *Woman's Journal*. We refer to Mrs. E. M. Whitmore. Mrs. Whitmore is stationed at Conception, Paraguay. We quote the following from the letter of an Inland South American missionary: "Our boat stopped at Conception for two hours and we had ample time to meet the mission workers who were there to meet us. We were invited to visit the mission home and found it indeed a pleasant place, comfortable, and located, as I was told, in the most healthful part of the city. Conception it appears is rather a hard field and it takes long, patient laboring to win men to the Lord. I was told that the people were very prejudiced and the children of believers could not go to the public schools because of the persecution they received there."

Mrs. Whitmore is working under the Inland South American Missionary Union, although she is more than 73 years of age.

The Prayer Calendar

The Prayer for the month of December was written by Miss Mary E. Gerhard, of Sendai, Japan. Miss Gerhard has been a teacher in the North Japan College for a number of years. At present she is on furlough in America and living in Lancaster, Pa.



RESIDENCE OF MISS GERHARD, SENDAI,
JAPAN

Thinking in Terms of Youth

On September 1st more than thirty-eight thousand copies of "The Child and America's Future" had been sold and more than twenty thousand copies of "The Debt Eternal."

* * *

On July 31st the Children's Bureau of the U. S. Government of Labor reported that manufacturers had taken advantage of the defeat of the National Child Labor Law to the extent that from July, 1922, to July, 1923, there was an increase in child labor of 63%.

* * *

September 1st marked an industrial epoch in China. Children under twelve years of age under an agreement of the cotton mill owners near Shanghai with the Child Labor Committee sitting in that city, were dismissed from employment. Previously several thousand minors had been employed.

* * *

Friends who spent the summer in Europe are bringing interesting reports of conferences on the "Youth Movement" and the Adult Education Movement. The best example of the latter is Ollerup People's College, Denmark, built in 1918 at a cost of one-half million kroner. Part of this money was provided by the Danish Government but much of it was raised in one to ten dollar subscriptions from the common folk all over Denmark. The fact that Niels Bukh, founder of the College, and twenty-eight of his pupils have been brought to America by a committee representing a number of national organizations interested in the welfare of American youth, makes his tour different from exhibition tours arranged for the sake of financial returns. There is some talk of trying Niels Bukh's experiment in America.

A New Book

"Buy 'Save America' and distribute it everywhere." The title of the new book is "Save America." We speak of it in our editorial. The price is 25 cents. Purchase from Miss Carrie M. Kerschner, Schaff Building, Fifteenth and Race Streets, Philadelphia.

Excerpts from the Report of Farm and Cannery Migrants

MISS LAURA PARKER, *Executive Secretary*

FROM the smell of tomatoes and catsup to 156 Fifth Avenue and reports—a *climax or anti-climax?*

To one who has been studying the problem only four months, the Farm and Cannery Migrant situation presents a rather formidable project as one realizes how little is being done and how great is the task.

This year we had six stations instead of seven or eight as we had hoped, but the two stations at Newark and Hurlock with new houses presented a new situation.

Since four of the stations are pretty much the same as last year, I'll tell you more about Newark and Hurlock. At Newark, Delaware, is a cannery only two years old owned by the United Canneries Corporation. It has 400 farmers co-operating as part of the company along with other types of business men—bankers, lawyers, county agents, educators, etc. The President of the Corporation is Morton Harvey (son of the largest wholesale grocers in Delaware), has many interests, is young, forward looking and, I believe, wants to do the square thing. I had only a ten minute talk with him one day when he was very busy and he had been president just two days, but he immediately said: "We've *got* to have it. If you don't do it some one else must. Last year we paid a man \$30 a week to keep the children off the tracks" (the cannery is parallel and right next to Pennsylvania R. R.

tracks). They have put up a fine house. We had added a third room anyhow; they made it even larger than specifications, furnished it with everything we asked for, have given us a *shower* and a bath and two toilets, and linoleum on the kitchen floor. They have had difficulty this year in piping water, etc., but we feel a good beginning has been made and that another year things will be all right. Mr. Harvey says he is going to study the sanitation this year, and try to have things as they should be next season. One day the 400 farmers and their wives were invited to see the plant and our three workers and myself made 500 sandwiches and served them with coffee, iced tea and ice cream to the multitude! Newark is the seat of the University of Delaware, and we are counting on some real help when it opens this fall.

Hurlock, which is owned by the American Stores Company, Philadelphia, also has a new house. They are employing Negro help, and this in itself presented an entirely new problem. We talked things over with Dr. Haynes, of the Federal Council, as to the best way to secure our workers. The Executive is Mrs. Nannie C. Goode, recommended by Mrs. Cook, of Howard University, Washington, D. C. She has taught for years and has had much experience, is older, mature. Associated with her were two sisters from Hampton—much younger. They had to

BOYS WITH CHECKERBOARDS

The Boys
made the
Checkerboards
Themselves





TOOTHBRUSH

DRILL

—
A Part
of
Each Day's
Program

leave September 3, to go back to their teaching and we now have two others—Agnes Heard and Sara Turner. The heat at Hurlock is *intense* because there is no shade. We are trying to get some awnings or protection of some kind. The local colored minister is much interested in the work, and has been a real help. Mr. McKnight, the manager of the Cannery, has been fine; gave the house an oven for the oil stove, helped them secure milk, etc. He says the colored workers are not as rapid but they get the work done and then looking out over a veritable red sea of tomatoes, he said, "If I had the others, they'd be on strike when they saw this!" The little pickaninnies are the cutest things, and we have many tiny babies. The house is immaculate and well kept.

In all places we have endeavored to enlist local support and interest. We have had evening groups of boys and girls under local leadership. Only now the canneries are working nights, and we cannot have them. Dr. Meade, of the Presbyterian Church in Bel Air, took about 7 carloads of young people to sing at Hickory and Vale, and the cannery folks enjoyed it so much. One of the fathers even made a "thank you" speech, and the children wrote Dr. Meade a "thank you."

In Stewartstown local interest is still high. This year because the crops were so poor there were not so many gifts of food. Our children paraded under "Mission School" banner the other day at the County Fair at Stewartstown. I got off the train just in time to bring up the tail of the procession—and help put them

on the horses at the Merry Go Round! Some local people had given money for them to have ice cream cones.

The new fresh baby clothes and rompers were a great help, and another year we need more underclothes, rompers and diapers, and clothes for boys and girls seven to nine, especially pants and blouses for boys.

As a whole the work has been fine. We know there have been very real results with the children and their mothers. We feel the greatest weakness has been the lack of a regular, constructive program planned ahead out of the past experience, which would have been such a help to us all. We need a progressive outline prepared by the Council showing the things to be accomplished—Americanization, health, ethics, handiwork, religious training. This is the earnest request of our most thoughtful workers also. Our girls start in all brand new to a proposition unknown to them, and they have absolutely nothing to build on. This work has been going on four seasons, and now we surely are in a position to make a very real contribution. Would that some sort of follow up work were a possible thing also.

"It truly has been a wonderful summer," every one of our girls say and so do I. Of course we all adored the children—I having to be a strictly neutral person, rave equally (almost!) about 3 months' old Viola at Stewartstown, twenty months Manya at Vale, five and six months Milton and Mildred at Hickory, and little Max at Hurlock. But,

since Milton was the first baby I ever washed, you know where my heart is!

"Inasmuch as ye have done it unto one of the least of these ye have done it unto Me" has been our dominant thought all summer.

Many have been the funny things we have heard—

A mother who was criticising the fact that the other mothers did not keep their children *clean* came in one day and said, "I say to my children, 'Wash a little, pray a little, the breakfast will still be there.'"

Our workers showed a girl how to make a night gown. (They never have any.) She came back next day and said, "Oh, Miss, I went to bed at 5 o'clock last night so I could wear it. It was lovely."

Child had been asked to clear the table after lunch. Everything disappeared so that Miss Irene said, "Where did you put the garbage, Lily?" "Oh, Miss Irene, it looked so good, I *et* it."

A child when told she could have a bath said, "Oh, I don't need one. It rained last night!"

Twelve year old girl whose mother had put her to work to scrub for another woman got up at 4 o'clock so as to arrive at our school in time.

Little boy playing (or attempting to play) the organ—entranced with the sounds says, "Heaven has an organ, hasn't it Miss . . .?"

Lena was hostess. "Lily, take your

elbows off table—no elegant lady acts like you do!"

Putting up the mosquito netting, swatting flies, etc.—one of the boys said, "Well, why don't you let the flies come in?—we do."

At Church. Mimo very sleepy, during prayer, says to Miss Ruth with bowed head, "Oh, you sleepy too, Miss Ruth?"

The W. M. S. Department Quiz

(Answers will be found in this issue)

- 1.—Mrs. Schneder says, "Japan needs what more than material aid?"
- 2.—The prayers in the 1924 Prayer Calendar are written by whom?
- 3.—How is the American Stores Company connected with missions?
- 4.—Were more children working for wages in 1922 or 1923?
- 5.—Define the difference between the Catholic Sister and the Protestant Deaconess.
- 6.—Miss Hiraide, a student in the Miyagi Girls' School, is supported by what group of girls?
- 7.—Name a significant happening in Shanghai, September 1st.
- 8.—Christian women are asked to create sentiment for what?
- 9.—Name a doctor who recently sailed for China.
- 10.—On an average the American child leaves school at what grade?



VIEW OF SHACKS AND COOK STOVES AT A CANNERY

The Diaconate

THERE is a distinct difference between the Deaconess and the Roman Catholic sisterhood. The word nun is of Egyptian origin and means a virgin. The aim of the nun is celibacy. She seeks piety through retirement from the world.

Deaconess is a Greek word and means literally, raising the dust by hastening; therefore one who carries out the commands of another, especially a master. The term applies to one who labors for the welfare of the Church. God is the master. The original calling of the Deaconess was to bring light, consolation and joy into the suffering of every day life, and to make the world acquainted with the Saviour. Love to God, expressed in loving service to mankind are two indispensable requirements of the Deaconess. She takes no vows of celibacy.

Deacons were appointed in the early Christian Church to relieve the apostles of ministering to the poor of the congregation, so that they might be unhindered in following their higher vocation as preachers of the gospel. Deaconesses were appointed, a little later, to work among the women as the Deacons served the men. From Romans 16:1 we know that there were officially installed Deaconesses in Paul's time.

At the close of the fourth century, the Diaconate had begun to decline. This was the natural outcome of the spiritual decline of the Church. The New Testament conception of Deacon and Deaconess became obscured. The fundamental truths of Christ's teachings were neglected. Faith in Christ as being able to save to the uttermost gave way to the unchristian doctrine of salvation by good works. If the Church had continued to magnify Jesus Christ, His life, and service, and salvation through Him, the female diaconate would never have disappeared. The tendency in the Church was toward formality, from service to asceticism and monasticism. For nearly twelve centuries the office had almost disappeared.

The revival of the modern female Diaconate was attained through Pastor Fliedner, of Kaiserwerth, Germany. He

sought to help the prisoner, orphan, destitute, and the sick. The nursing Deaconess carried nursing to the masses. Florence Nightengale was trained for her work in the Kaiserwerth Deaconess School. Grand results are often born of trivial circumstances. She learned of Fliedner's work by one of his reports. From that time she longed to fit herself for a nurse.

Pastor Vermeil, of the Reformed Church, similarly to Fliedner in Kaiserwerth, was an instrument in the hands of God for inaugurating the Deaconess movement in the Protestant Church of France. Under his leadership the institution received a mighty impulse. During the Franco-Prussian war the deaconesses went on the battlefield to care for wounded soldiers.

The Reformed Church established a Deaconess/institution in Budapest. This work was just well begun when the war between Prussia and Austria broke out. Again the Deaconess hospital was filled with wounded soldiers.

In 1848 Rev. Passavant, of the Lutheran Church in America, was traveling in Europe. He was profoundly impressed by the Deaconess movement and longed to transplant this kind of work to his own country. In 1849, four deaconesses were brought from Kaiserwerth to Pittsburgh to train the American sisters. This first attempt was not successful. Several causes are given, but this undoubtedly is the reason—"Rev. Passavant was a very busy man and his many sided and comprehensive activities left him very little time for this work."

A second attempt was made in Philadelphia by John D. Lankenau. To raise the tone of the hospital of which he was the leader, he sought the co-operation of the Church. Seven Deaconesses were brought from Iserlohn, Westphalia. To the faithfulness of these sisters during that early period of storm and stress the Deaconess work in this country owes its existence.

The need of a Deaconess Motherhouse was soon realized. Mr. Lankenau's only daughter, some time before her death, expressed a desire that he found a home for the aged in memory of her mother—Mary Joanna Drexel. He combined his

plan to carry out this wish with the purpose of a Motherhouse and entirely *out of his own means* built "The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses" at a cost of over half a million dollars.

From this institution the Diaconate has spread to other denominations. The Reformed Motherhouse is in Allentown—"The Phoebe Deaconess and Old Folks' Home."

The work of all institutions is held back because of the limited number training for the Diaconate. In one case, a hospital developed by Deaconesses had to be given up. It was taken over by the Roman Catholic sisters.

You may ask, "Why the nursing Deaconess?" Because she gets her medical training plus her Christian training. She is prepared to minister to body and soul. The Deaconess does not neglect her devotional service. A nurse may. Perhaps this can be made clearer by considering just one case in a hospital ward. An emergency case was received. The patient was intoxicated. He cursed his Saviour. A study of his face reminded one of the story of the artist who went out to find a model to paint a picture of the Christ Child. Years afterward the same face was taken by another painter as a model for Judas. Is there a field here for the nursing Deaconess? In a church hospital a social service department follows up all needy cases—material and spiritual.

In the field of religious education the Deaconess can also render a vital service. The importance of filling the minds of the little children with high ideals and a consciousness of personal responsibility to God cannot be overestimated. Teach the child and there is no need to reclaim the man and the woman.

J. M. STEINMETZ.

The Prayer Calendar for 1924

The cover design follows the theme of the pageant, produced by missionaries in Japan for use with the mission study on Japan, entitled "The Cross Triumphant." The prayers have been written by mothers of missionaries. The Prayer Calendar will be one of the most beautiful ever published.

Harvest Time

THERE'S a haze on the far horizon,
A dreamy purple haze.
There's a scarlet tint on the maples—
There's a hint of wintery days;
Fair summer has folded her garments
And quietly slipped away,
Leaving in her wake only a trace
Of fragrance and beauty gay.

The chestnut burrs have opened wide,
The nuts come pattering down,
Eager children hasten home from school
To gather the treasures brown.
Their laughter has scarcely died away
Ere the squirrels scamper down
To find their share, then hie them away
To the tree tops, tall and brown.

'Tis Autumn, and the corn shocks stand
Like sentinels sad, forlorn,
The busy huskers laugh and shout
As they toss the ears of corn.
The fields, that were sweet with the perfume,
That hides in the full-tasseled corn,
Lie tranquilly in the purpling haze
From dusk till the golden morn.

Dear Autumn days, we bid you linger,
Linger till our tasks are done,
For we see the shadows lengthening
And our work is scarce begun.
O, hasten, workers! Do not tarry!
Do not loiter by the way,
Do you hear the Master calling you
To the harvest fields away?

MRS. A. K. ZARTMAN.

Dayton, Ohio.

Our Little Magazine

Tune: "Our Old Kentucky Home"

The sun shines bright on the missionary field,
The harvest is ripening today;
But who will reap, if we never see it grow,
And who will bear the sheaves away?
Go up and stand on the mountain top today,
And gaze on that glorious scene:
And the glass that will bring all the distant
harvest nigh
Is our faithful little magazine.

CHORUS

Wait, no more, my people!
Oh, Come, subscribe today!
For our Magazine is the best you've ever seen.
And it's more than worth the price that you
will pay!

Come down and toil in the harvest on the plain,
For, Oh, the laborers are few!
For it's only love that can garner in the grain.
And there's surely a corner left for you!
If you work all day in the Master's golden field,
Who knows what a sheaf you can glean?
And the sickle so bright that is ready for your
hand
Is our trusty little Magazine.

—Mrs. Julius Seebach, "Lutheran Leaflet."

The above appeared in a recent issue of *The Christian Missionary*.

Our Journey Along the Pacific

IT is the sincere wish of the writer that every member of the Woman's Missionary Society of General Synod could have the privilege of visiting our Japanese Mission in San Francisco. It was a great surprise to find such a wide-awake mission. The Church and Community House are located on Post Street, right in the heart of the Japanese district which boasts of a population of 6,000.

An interesting crowd of Japanese children attend the Sunday School; they are alert and work to make their Sunday School the best. With an enrollment of 300, the average attendance is 87%. Interesting charts in conspicuous places on the wall show the gain in the last three years—it is large enough to be proud of. All of the classes are taught in English except the Beginners who use the Japanese language.

We stayed for the morning Church service; this was in Japanese. Though we did not understand a word we could feel the sincerity and we noticed how helpful and friendly they were one toward another and toward us. After service we were invited to stay out for a Japanese banquet given for one of the members who, with his family, was leaving for Japan. The only members of this company, not Japanese, were Rev. and Mrs. Edward F. Evemeyer, Rev. and Mrs. H. B. Kerschner, of Philadelphia; a brother of Mrs. Kerschner, from Reno, Nev.; Miss Mueller and the writer, from Milwaukee, Wisconsin. The dishes were all Chinese and were delicious.

In the evening we attended the Christian Endeavor meeting. This was started a short time ago by Mr. Evemeyer. The entire service was conducted by the young people and nowhere could there have been found a finer Christian spirit than we found in this service. The attendance was large. This speaks well for the noble work that is being done in our Japanese Mission.

The Community House is a "Gem." It was far enough along to see what it will be like when finished. No pains were spared to make the building practical and useful. Every possible space was used to

advantage. The most modern and practical improvements are being put in, with special care for the ventilation and provisions for real daylight. Any society could consider it a privilege to furnish a room or an office in so fine a building. I wish we could all be there for the dedication.

On Monday morning Rev. and Mrs. Evemeyer took us to the wharf to see Dr. J. Albert Beam, Misses Bailey and Long and Missionary Bachman off to China and the Japanese family off to Japan. The leave-taking was very impressive.

We also looked in at the Japanese Mission at Los Angeles where they seem to be coming along nicely.

I wish I could be as enthusiastic about our Reformed Church at Los Angeles as I am about our Japanese Missions. The people are there but are working under a heavy handicap. The building is old, in a poor district, and when one sees all the other beautiful Protestant Churches of which Los Angeles boasts, one cannot but wish we too had one of which to be proud. Rev. and Mrs. G. VonGrucningen, with the people, are working hard to have our Church well represented in Los Angeles. Hope they will have a fine new Church building soon.

We owe a great deal to Rev. and Mrs. Evemeyer for all they have done to make our work a success along the Pacific Coast. They have spent much time, thought and energy to build up our missions out in the West.

ELLA M. KLUMB.

Milwaukee, Wisconsin.

Form of Bequest

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

Ohio and Central Synods Unite at Canton

THE Woman's Missionary Society of both Ohio and Central Synods united with Ohio Synod to celebrate the Centennial service at the First Reformed Church, September 27th, 7.30 P. M. A large audience was present. Mrs. B. B. Krammes represented the women's work which was very interesting.

September 28th, 9.00 A. M., Central Synod convened in First Church and Ohio in Trinity, both observing the same program: Devotionals, greetings, president's address and reports of officers of past year's work which had increased with many blessings and also larger fields, to reach. The Quiet Hour was observed. Central Synod President, Mrs. F. W. Leich, closed with the most beautiful service, lighting a candle for each classis and told how each grew and with prayer and faithful service on part of every member it would continue to be a blessing in God's vineyard. Five charter members attended and were presented with a rose; Mrs. Leich was also presented with a corsage by the women of Central Synod in remembrance of the many kind, helpful and pleasant times and hours spent together in the work.

Noon—Adjournment, *sine die*.

September 28, 1.30 P. M., Trinity Reformed Church was filled to overflowing for the merger meeting.

Invocation by Rev. J. H. Stepler, D. D.; scripture reading, Rev. A. Seyring; prayer, Rev. E. P. Herbruck, D. D. Trinity choir rendered most beautiful and appropriate music, with Mrs. Bucher as the soloist.

Local pastors officiated at the observance of Holy Communion service.

Mrs. B. B. Krammes, Mrs. C. A. Krout and Mrs. Anna L. Miller, groom with Mrs. F. W. Leich as bride all were dressed in grey with 10 bridesmaids, Guild girls from the local society dressed in blue and gold and Margaret Blemker as emblem bearer and eight Mission Band girls with local pastors' wives as ushers, wended their way down to the altar where a most impressive service was held, relinquishing of gavels and renewing faithful promises.

Five-thirty o'clock a wedding feast was served in Trinity Church dining room, about 500 being present. Many splendid toasts were given. Rev. E. P. Herbruck, D. D., served as toastmaster.

Saturday, 9 A. M., business meetings were observed by the new Ohio Synod in the First Church, Mrs. Krammes presiding. Mrs. R. W. Blemker led the devotionals: Subject, "In union there is strength." Mrs. H. Nevin Kerst brought greetings and Mrs. L. D. Benner acknowledgment. Gavels were presented by Mrs. Anna L. Miller, W. M. S. O. S., and Mrs. F. W. Leich, W. M. S. C. S., and the new Synod was organized, the new incorporation papers being signed by the Commission.

Saturday, 1.30 P. M., Mrs. Matilda Accola presided and Mrs. R. W. Herbster led the devotional service.

A playlet was given by the Mission Band of Trinity Church.

The following officers were elected by the new Ohio Synod: President, Mrs. R. W. Herbster, Prospect, O.; first Vice President, Mrs. E. W. Hoffman, Louisville, O.; second Vice President, Mrs. R. W. Blemker, Canton, O.; Recording Secretary, Miss Leona C. Kuhn, New Philadelphia, O.; Treasurer, Mrs. Albert Trachsel, Canton, O.; Corresponding Secretary, Mrs. M. Cantieny, Lima, O.; Statistical Secretary, Miss Clara Stahl, Dayton, O.; Historian, Mrs. Matilda Accola, New Philadelphia, O.

Following the business program a fellowship dinner was served to members of the Girls' Guild. At the dinner Mrs. H. B. Diefenbach, of Akron, presided, and was toastmistress.

At the meeting held at 7.30 P. M. in the First Church, Mrs. R. W. Herbster, newly elected President, presided. Mrs. T. Edmund Winter, of Prospect, Ohio, delivered an address on the work in China. It was a heart-stirring message. She spoke of their love for the Chinese and told how much they need the gospel of Jesus Christ and how they welcome the message brought to them. She was presented with the emblem of the W. M. S. as a token of regard. Mrs. Elmer H. Zaugg ably told of the rise and development of the Japanese women.

Sunday all Reformed Churches were filled to overflowing. All business was finished Monday evening. Canton felt honored to be able to entertain so large a body of consecrated Reformed men and women.

AMELIA RINIKER.

Canton, Ohio.

Information for Literature Secretaries

We are discontinuing the sending of individual notices to subscribers whose renewals are secured by the Literature Secretary. We are therefore dependent on *you* to see each of your subscribers, and hope at the same time you will succeed in adding a few *new* subscribers to your list. Has your name appeared on the *Honor Roll*? *Ten New Subscribers* will place it there.

HONOR ROLL

The following have sent us *Ten* or more New Subscriptions to THE OUTLOOK OF MISSIONS during the past month:

MRS. C. D. BUTZ, Salem Church, Allentown, Pa.

MRS. MARY S. GILL, Ohmer Park Church, Dayton, O.

MRS. JOHN A. YOUNG, Second Church, Greensburg, Pa.

MISS ELIZA LEFEVER, St. Paul's Church, Lancaster, Pa.

MISS ELSIE A. WAGNER, St. John's Church, Frankford, Philadelphia.

Four Societies have reported every member a subscriber:

Salem, Buffalo, N. Y.

Emanuel, Lincolnton, N. C.

Dubbs Memorial, Allentown, Pa.

St. John's Bucyrus, O.

During October 215 New Subscribers were enrolled through the efforts of our faithful Literature Secretaries. Let us keep the good work up!

At the recent meeting of the W. M. S. of Potomac Synod, at Baltimore, the delegates *heartily endorsed* the increase in the subscription price of THE OUTLOOK OF MISSIONS.—MRS. S. M. ROEDER, *Secretary of Literature*.

Temperance Department

MRS. C. C. BOST, *Secretary*

IT is very gratifying to see the interest taken in this department and we hope to see a steady growth. We look for much to be accomplished by the committee mentioned in the following item, which was clipped from a church paper recently:

"A group of women representing more than 10,000,000 women voters throughout the country have organized the National Committee of One Hundred for the Enforcement of Law, which is designed to mobilize the strength of the women of America particularly for the enforcement of the prohibitory laws."

We quote another paragraph—an editorial by Mr. S. H. Farabee, of the *Hickory Daily Record*, that has the right ring:

"The *Record* has tried not to be a fanatic on any subject. With the knowledge that liquor leads to more trouble than other poison in the world—and the stuff nowadays is certainly that—it has endeavored to appeal more to the moral sense of the people than any other. The churches are appealing all the time. The statement made by an Episcopal layman in Asheville yesterday that liquor was being sold to college and university students throughout the country should be accepted at face value.

People who deal in liquor would sell it to a baby.

The surprising thing is that men and women who have brought children into the world could be so indifferent to the liquor traffic as to permit it to exist in any community.

More young folks will go to the devil if there is not more interest shown in them."

Literature Chat

CARRIE M. KERSCHNER

CHAPTER VI

The Magyars in America

JANUARY MEETING

IT has been said that the greatest problem of all foreigners is not "One of language but of the heart." Does our heart beat right towards the stranger in our immediate community?

By close observation and study we find that the problems of most people are exactly the same. Chapter VI presents the time-old problem of leadership in the church. How does it compare with that in your own church?

DISCUSSION—"Looking for Leaders." THE LORD'S METHOD.

1. He searched for leadership. How much time are we spending in looking for leaders?

2. He called leaders. Is the Lord calling you to do any particular work in the Woman's Missionary Society? Are you as a Society picking out leaders? Do you have the Rotary System of President—nobody President longer than two years? Will you take time to find out whether the Lord wants you to become a leader?

3. He trained leaders. The Lord gave His Disciples definite instructions how to work.

4. He gave them specific tasks to do. And they willingly did them. How is it with us?

What outside influences are perhaps leaving a wholesome influence on our religious life?

A committee has been appointed to print some of our Woman's Missionary Society literature in the Magyar language. (Use this bit of information with the presentation of page 123.)

Many interesting bits of Daily Vacation Bible School work among the Hungarians may be gathered from the old numbers of the *OUTLOOK OF MISSIONS*.

If you desire a Pageant for the close of your Program on Home Missions we recommend "America's Unfinished Battles"—price, 25 cents.

Remember our Hungarian Deaconesses (secure names from Board of Home Missions) with a Christmas greeting. Have you sent that Christmas box to a Home Mission Station? "In as much as ye did it unto the least of these ye did it unto me."

Beginning with February the entire church will promote an intensive program on Foreign Missions, stressing JAPAN. It is not too early to talk about your needs to begin this study.

For the Adult Mission study classes we have Creative Forces, 50 cents; for use in program meetings for the Woman's Missionary Society you should order "The Woman and the Leaven," paper, 50 cents; cloth, 75 cents; for the Intermediate groups we recommend "Young Japan," 40 cents—this book is so rich in material for all grades that each society should own a copy. Then for work with Juniors and Primary children there are available the Honorable Japanese Fan, 40 cents, paper and 65 cents, cloth; and the Picture Stories, 50 cents. All will want to use the beautiful Pictures on Japan, a set of six, 60 cents. Program packets for the Woman's work, 35 cents, with one outline; with twelve outlines, 60 cents.

It is a source of regret that not more societies are using the Packets. We urge a fair trial.

Eastern and Potomac Synods order from Carrie M. Kerschner, 1505 Race Street, Room 416, Schaff Bldg., Philadelphia. All other Synods should order from Woman's Missionary Society, No. 8 Remmele Block, Tiffin, O.

**CHANGES OF ADDRESS
SHOULD BE SENT
BEFORE 15TH OF THE MONTH
IN ORDER TO RECEIVE
FOLLOWING MONTH'S ISSUE**

A Review of "Following the Dramatic Instinct"

ANITA B. FERRIS

Chapter II. Educational Dramatics

Educational Dramatics does not attempt to train actors, it develops human beings. It deals NOT with a "talent" but with a universally active instinct.

The first use of Dramatics as an Educational method occurred in the Children's Educational Theatre, New York City, some nineteen years ago. This theatre was not instituted with the pedagogical end in view, but merely to satisfy the demand of children and young people for wholesome amusement.

But in preparation of plays many helpful lessons were taught the children.

The slouching, round-shouldered boy—playing the part of the Prince—learned by persistent effort to walk erect, if he were to be like the Prince. The timid child, the hero. The bully for the first time learns how unpleasantly he affects others.

No play can be used educationally which is unworthy. However, comedy—clean, wholesome humor—Fanciful Fairy plays—romance—allegory as well as serious subjects—the pageant—pantomime—and tableau all may be material for educational Dramatics. The player is first of importance, the audience secondary consideration.

When the Church fully realizes the possibilities of the use of this great *natural* instinct, in making the Bible and its people live once more for children, young people and adults; when the Church realizes how the lessons, so hard to teach because of the wandering attention, may be made so vivid and real that the attention is involuntary—then will come a new epoch.

What an instrument for teaching Missions, for teaching world brotherhood!

So through a study of our greatest Educators the dramatic instinct may become recognized and be developed.

MRS. E. M. ANNESHANSKY.

Kenmore, Ohio.

Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

"The Child and America's Future"

Chapter IV. Education in a Democracy

"Education should make the individual worthwhile to himself, and a successful member of well ordered society." Education is the business of childhood. What was Horace Mann's estimate of the value of education to a child? Page 100.

Some startling facts to think about:

1. The National Child Labor Committee estimates that 1,000,000 children, 10 to 15 years of age, leave school each year to go to work.

2. On an average the American child leaves school at the sixth grade. The reasons for this are economic pressure and dissatisfaction with school. "A child's reaction to education depends upon the material presented, and the method of presentation." Hence the importance of having highly efficient teachers in our schools.

When we are tempted to fume about excessive taxation let us remember this definition: "Taxes are a contribution which an individual or a corporation makes for the public good." Better schools, with better teachers, with better pay, demand taxes sufficient to meet the need.

What are some of the provisions of the Smith-Towner Bill? American Survey—page 235.

How much does America spend annually for education? American Survey—page 149.

In the "Debt Eternal" we are told that "the Church has been the mother of the school in America." Show how this is true in respect to the Spanish Americans, the Negroes, and the American Indians. Does our Reformed Church do any missionary work among the American Indians? Where?

See "The Wisconsin Winnebago Indians" in the Program Packet for Girls' Missionary Guilds.—Price of Packet, 50 cents.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Children's Giving and America's Greatness

IT may seem fanciful as weaving cloth from gossamers to essay to trace relation of Children's Giving to America's Greatness. Nevertheless, the relation exists, the connection is vital, and the area of contact broad. Let us assume that to our series of lessons in "Better Americans" one more lesson were added to set forth in particular what is America's duty or opportunity, or by what other term one may designate America's position of helpfulness and leadership among the nations. This lesson should teach that America's true greatness must be gauged by the measure of service. "Whosoever will be great among you, shall be your minister." We desire that America shall be great among the nations of the world. America has the wherewithal to be truly great. Being rich in natural and material resources and in the talents and resourcefulness of the people, and being gifted in spiritual ways, America's providential blessing implies our responsibility to communicate and share and serve. As to Abraham, so to all his children in the faith, the Lord saith, "In blessing I will bless thee," and "thou shalt be a blessing." The one most severely rebuked was he who hid his talent in the earth and neglected to let it circulate and used it not. To attain this nature of greatness more must be done than merely to assert and recite its principles. All individuals of the nation must conceive the spirit of service and giving. This spirit is essentially and indispensably Christian and world regenerative. And it must be taught in the impressionable years of childhood. Hence, to train our children rightly in giving must eventually add to America's true greatness. Accordingly, America's greatness may be offered as an appeal and a motive for giving. With this motive we can reach our children; it is a worthy motive which posits a noble estimate of the nation's greatness. Indeed, I wish that Leaders would prepare a lesson for the children on the basis of Amer-

ica's functioning in good offices in the affairs of the world and on the basis also of our recent liberal gifts to Armenia, Russia, China and Japan, and in this lesson deduce the thought that therein lies a greatness of our people far surpassing our greatness evident in our possessions or power and prowess. However, in offering this motive and similar motives in training children in giving, the Leader must not fall into the error of thinking too much of enhancing the glory and greatness of our country or too much of furthering missionary enterprise rather than of keeping in the foreground of her mind the consideration that primarily her aim is to train and develop the Christian character of boys and girls. Yet this immediate accomplishment includes the ulterior aim of pushing the Kingdom of God to the ends of the earth and of raising up a people completely consecrated to Him. Hence, at this time of Thank-Offerings and Christian giving and at this time when our lessons in "Better Americans" point us to America's true greatness in world service as a motive, we consider it timely to offer a few thoughts on the training of children in giving and by giving.

1. *There must be approved motives.* We have assigned one motive. There are others. The best motive with small children for giving rises from the recognized need concretely presented, of other children.

2. *Giving must be from a brotherly spirit.* This spirit precludes a sense of superiority, condescension, and patronizing on the part of the child fortunate enough to have something to give.

3. *The gift must be worthy.* Its worth is independent of its value. It derives worth from the child's motive and brotherly heart. In making gifts of cast-off clothing, used toys and books, it is understood that there are children so well supplied that what is deemed of little value by them will afford a world of delight to less favored ones; but such gifts should be put into the very best shape and condition as a mark of respect and love for those for whom they are intended.

4. *Giving must be recognized as a responsibility.* The child must recognize the ownership of wealth, time, and talents as a stewardship and that the sharing and sacrifice of these things becomes necessary for the enjoyment of them both by those who share and those who receive.

TO THE READERS OF "THE OUTLOOK OF MISSIONS"

Beginning January 1, 1924, the subscription price will be \$1.00 per annum. There has been a growing demand on the part of our readers to increase the price. The reason they assign is that the magazine is worth it. But the change in price is necessary for an unavoidable reason, viz.: the greater cost for its production. It is impossible to publish such a magazine for less than \$1.00 without incurring a heavy annual deficit. No magazine today sells for fifty cents per annum, or less than one cent a week. It is the hope of the editors that the subscribers will not wait until 1924 to begin to pay the new subscription price, for by doing so it will be a financial gain to the Boards.

BOOK REVIEWS

Following the Dramatic Instinct. By Anita B. Ferris. Published by the Missionary Education Movement, New York. Price, 75 cents.

"Educational Dramatics does not attempt to train actors, it develops *human beings*. It deals, not with a 'talent,' but with a universally active instinct. . . . It makes of a player a *citizen*, training towards universal brotherhood."—E. S. Fry.

Those who are interested in amateur Dramatics should acquaint themselves with the excellent little book, "Following the Dramatic Instinct," by Miss Ferris. The material is presented with such brevity and thoroughness (a rare combination) and besides, the suggestions are so practical that the book is invaluable to anyone who wishes to present a play, pageant, or other kind of dramatization in a truly creditable manner.

In the first place we find here a clear explanation of the dramatic instinct which can be used to advantage by persons of varying ages, the Beginner, the Primarian, the Junior, the Adolescent and the Adult. Following a survey of the drama when it was used purely for educational purposes in the Church, the author gives an account of modern dramatics that can be used in the Church to the advantage of both actors and audience. At this point Miss Ferris presents her own dramatization of the story of the Good Samaritan, an excellent example of original work possible to the amateur who masters a few essentials. The closing chapters are short expositions of plans, rehearsals, and accessories (such as scenery, properties, music, costumes, and make-up), all of which are quite helpful for the practical side of this work.

In light of all the points that commend "Following the Dramatic Instinct" to the reader, an earnest study of this book by all church workers should be assured.

—MARGARET MOTTER.

Christian Literature in Moslem Lands. A study of the activities of the Moslem and Christian Press in all Mohammedan Countries. By The Committee on Social and Religious Surveys. Published by George H. Doran Company, New York. Illustrated. Price, \$3.50, net.

This is a most carefully prepared volume and deserves a reading by all who are concerned with missions in the Moslem world. The important place of literature in Missions is now well established. Dr. Cornelius H. Patton says, "A muted and aggressive pressing of this literary approach to our Moslem brethren in every part of the world seems clearly to be one of the next steps in missionary statesmanship." In this book the conditions and methods of approach are well put forth; every land is included, every phase of the work is explained. There is a large amount of information to be gained, as one reads of the needs, opportunities and achievements.

"Christian Literature in Moslem Lands" is

an authoritative study of the development of both Moslem and Christian literature as a factor in the growing power and self-consciousness of Mohammedanism. Every school, college and missionary library should promptly place this book upon the shelves. The illustrations, maps and charts are interesting and very helpful. There is an adequate index.

Folk Lore in the Old Testament. Studies in Comparative Religion, Legend and Law. By Sir James George Frazer. Published by the Macmillan Company, New York. Price, \$5.00, net.

An abridged edition of the original three volumes brings this remarkable work within closer reach. It is a great book, fascinating and vastly informing, adapted to the mind eager for high culture and stimulation. The poetry and picturesqueness of the Old Testament have impressed generations of students. All such who find these elucidating pages will welcome them enthusiastically. The cruder elements which underlie all civilization serve as a foil to bring out the great glory of the higher attainments, and the shadows in "Folk Lore" serve to balance the spiritual light of Hebrew religion and thought. In this book one also finds much information about all tribes and races contemporary to ancient Israel. Careful study of the work will bring rich and varied knowledge.

The Golden Bough. A study in Magic and Religion. By Sir James George Frazer. Published by The Macmillan Company, New York. Price, \$5.00, net.

Again in one volume Professor Frazer has compressed his original work of several volumes, and given a book that is obtainable by many. One is here led into the realm of mythology; and research in this direction is fascinating and broadening. The author's views and interpretations are scholarly and exhaustive. A study of the institutions of primitive peoples, and classic pagans induces sympathy and appreciation for their upward yearnings and strivings; and on the other hand heightens devotion to the clear light of the Christian faith. These are noble publications.

Joy From Japan. By Catherine Miller. Publishers, The Heidelberg Press, Philadelphia. Price, \$1.

The author has devoted much time and study in gathering the programs in this most fascinating volume. Here is ample material for a whole winter's entertainment in that all absorbing people—the Japanese. The plays give an insight into the life and character of the people, and should help to cultivate a thirst for a deeper insight into the world commanding influence of our next door neighbors. It is to be hoped that copies of this book will be freely circulated in all our congregations, and the contents put to practical use.

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Fifteenth and Race Streets, Philadelphia, Pa.

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